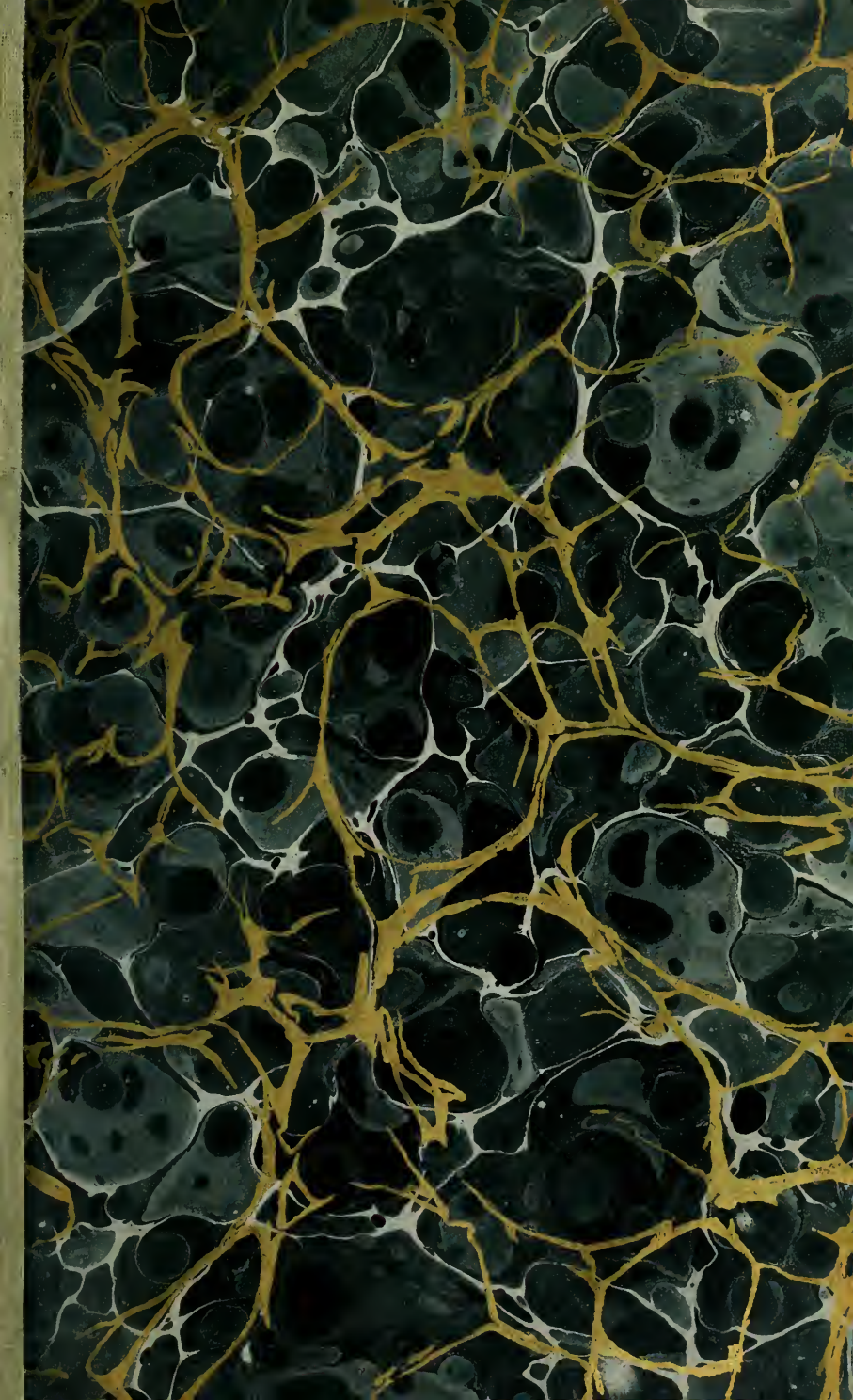
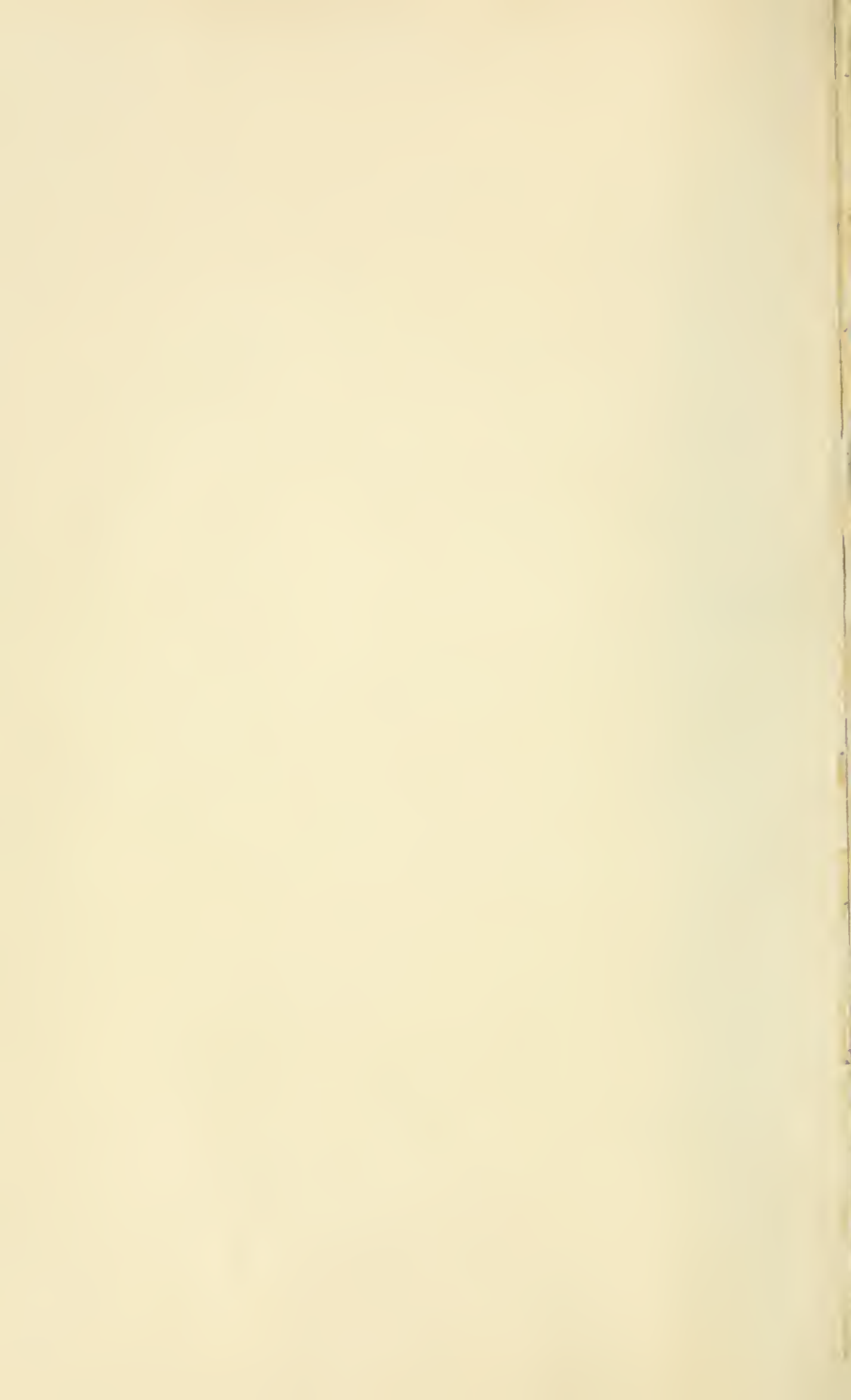






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ANGELIC WISDOM CONCERNING THE
DIVINE LOVE AND THE DIVINE WISDOM



ANGELIC WISDOM
CONCERNING
THE DIVINE LOVE
AND CONCERNING
THE DIVINE WISDOM
TRANSLATED FROM THE LATIN
OF
EMANUEL SWEDENBORG

SWEDENBORG SOCIETY, BRITISH AND FOREIGN
(INSTITUTED 1810)
36 BLOOMSBURY STREET, LONDON
1883

PREFATORY NOTE.

2676
THE present Translation is based upon the recommendations of THE REVISION COMMITTEE OF THE SWEDENBORG SOCIETY; and it is believed that in technical respects those recommendations have been fully carried out. In addition to this, fidelity to the matter and manner of Swedenborg has governed the translation. More remains to be done in the same direction even with this small work. There are phrases which are still to be solved into English idioms by the painstaking translators of the future. But at present it has not seemed advisable to put idiomatic English in the first place, and Swedenborg's forms of speech in the second. There is temptation to do so. But whenever the process has been attempted, the immediate result has shown that some pregnant meaning has escaped in the altered phrase.

Swedenborg is ever clear and definite, and employs unusual forms of speech only for unusual purposes. To convert these forms into current English would void their intrinsic meaning. A great part of the present work is of this unusual significance; being an expression of hitherto unknown spiritual things in the imperfect vehicle of natural language; and therefore, to correspond to the occasion, the phraseology is unusual. The Latin however is always felicitous and express, and the attempt has been made to emulate it in this respect, and yet to carry it over into an English as idiomatic as possible.

The apparent repetitions of Swedenborg are inevitable subjects of a translator's thought. There is a temptation to

abbreviate these, and to leave some of them out. But the work would lose in importance, and not gain in currency, by such elimination. The iterations are a necessity and power of the author. He is a heaven-enlightened teacher. He goes over the new and old lesson again and again to those who will hear him. It is not an easy lesson to learn, though the reader may think he takes it in at once. For it is impossible to exhaust its significance. And each time it is repeated, some seed of it may germinate, or some willing and affectionate part of the mind may be opened to living perception in place of a literal acquiescence.

In the present work, however, the reader may bear in mind, that the propositions from beginning to end stand in a sequence in the Divine order, and are put demonstratively so as to depend upon each other. Hence as in mathematical series there is constant reference to former propositions, which are the quarry out of which the later propositions are built. The re-occurrence of principles, their constant statement in such case, is not repetition, but the required food of demonstration. There is no sameness in it, for the truth comes back on each occasion with a distinct purpose to be built into a new and extending spiritual edifice.

It is difficult to speak of language alone in introducing to some new readers, and to many old ones, so important a work of the Lord's New Church as the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND CONCERNING THE DIVINE WISDOM of Swedenborg. Yet it can be said that Swedenborg as a mere writer, taken on his own ground of use and purpose, is unsurpassed in literature. Unimpaired in his simple statements lie powers of righteousness for the regeneration of men, and sublimities of spiritual revelation for opening the understanding. The measured tread of the Writings, unheard by the world, and perhaps only noticed by some readers as a mannerism, is the march and discipline of the very truths of heaven. No writer

is so suggestive and edifying for those who can enter into the affection of his works; and no writer is so distasteful for those who are averse to spiritual things. Each attitude of the will and understanding is implied in the other.

The progressive adequate translation of Swedenborg's works is a colossal undertaking, to be executed piece by piece in the two countries where the English language prevails. Experience shows that those works will repay any amount of capacity and labour that is bestowed upon their rendering. It is a high task, a task of great privilege, to contribute to usher them gradually into our mother tongue. May the Lord fill them with their own meaning for many minds in England and her Dependencies, and in America.

J. J. GARTH WILKINSON.
RUDOLPH L. TAFEL.

October 4, 1883.

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ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

PART I.

1. LOVE IS THE LIFE OF MAN. Man knows that there is such a thing as love, but does not know what love is. He knows that there is such a thing as love from common conversation, as from expressions like these: such a person loves me, a king loves his subjects, and the subjects love the king, a husband loves his wife, and a mother her children, and conversely; further, such and such a person loves his country, his fellow-citizens, his neighbour; and likewise speaking of things abstractedly from person, as when it is said a person loves this or that thing. Nevertheless, although love is such a universal expression in every-day conversation, scarcely any one knows what love is. In meditating on the subject, on account of not being able to form to himself any idea of thought respecting it, a person says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, and social intercourse, and in this manner affecting. He is altogether ignorant of the fact that love is his very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all the singulars thereof. A wise man is able to perceive this from queries like these: If you remove the affection belonging to love, are you then able to think anything, and are you able to do anything? Do not thought, speech, and action grow cold in proportion as the affection belonging to love grows cold? And do they not grow warm in proportion as the affection belonging to love grows warm? The wise man, however, perceives this,

not from the knowledge that love is the life of man, but from his experience that these things happen so.

2. No one knows what the life of man is, unless he knows that it is love. If this is not known, one person may believe that a man's life consists merely in perceiving with the senses and in acting, and another that it consists in thinking; when yet thought is the first effect of life, and sensation and action are the second effects of life. Thought is here said to be the first effect of life, yet there is thought which is interior, and again interior; and thought which is exterior, and again exterior. Inmost thought, which is the perception of ends, is actually the first effect of life. But of these things hereafter, when the degrees of life are considered.

3. Some idea of love, as being the life of man, may be obtained from the heat of the sun in the world. It is well known that this heat is a kind of common life to all the vegetations of the earth. For when this heat arises, as is the case in spring time, plants of every kind spring from the soil; they deck themselves with leaves, afterwards with blossoms, and at last with fruits, and thus live in a certain sense. But when the heat retires, as is the case in the time of autumn and winter, the plants are stripped of these signs of their life, and they wither. The case of love with man is like this; for heat and love mutually correspond to each other; wherefore also love is warm.

4. GOD ALONE, CONSEQUENTLY THE LORD, IS VERY LOVE, BECAUSE HE IS VERY LIFE; AND ANGELS AND MEN ARE RECIPIENTS OF LIFE. In the treatises on "Divine Providence" and on "Life" this will be abundantly illustrated; here we shall only state that the Lord who is the God of the universe, is uncreate and infinite, whereas man and angel are created and finite. The Lord also, because he is uncreate and infinite, is very *Esse* which is called *Jehovah*, and He is *Very Life* or *Life in itself*. No man can be created immediately from the Uncreate, the Infinite, from very *Esse* and very *Life*, because the Divine is one and indivisible; but man must be created from created and finited

things which have been so formed that the Divine can be in them. Since men and angels are such, they are recipients of life. If any man therefore allows himself to be so far led astray in thought as to believe that he is not a recipient of life, but life, he cannot be withheld from the thought that he is God. The fact that a man does feel as if he were life, and thence believes that he is, arises from fallacy; for the principal cause is not perceived otherwise in the instrumental cause than as one with it. That the Lord is life in Himself, He Himself teaches in John, "As the Father hath life in Himself, so also hath He given to the Son to have life in Himself" (v. 26). He declares also that he is "Life itself" (John xi. 25; xiv. 6). Now since life and love are one, as appears from what has been said above, nos. 1, 2, it follows that the Lord because He is life itself, is love itself.

5. But in order that this may strike the understanding, be it known absolutely, that the Lord, because He is love in its own very essence, that is, Divine love, appears before the angels in heaven as a sun, and that from that sun proceed heat and light, and that the heat thence proceeding in its essence is love, and the light thence proceeding in its essence is wisdom; and that the angels in proportion as they are recipients of that spiritual heat and of that spiritual light, are loves and wisdoms; not loves and wisdoms from themselves, but from the Lord. That spiritual heat and that spiritual light not only flow in with the angels and affect them; but they also flow in with men and affect them altogether in proportion as they become recipients; and they become recipients according to their love of the Lord, and their love towards the neighbour. This sun itself, this Divine love, cannot create any one immediately from itself by its heat and by its light; for in that case he would be love in its essence, which is the Lord Himself: but it can create from substances and matters so formed that they are able to receive heat itself and light itself: comparatively as the sun of the world by its heat and light cannot produce germinations in the earth immediately, but from the matters of the soil in which it can be present by its heat and light, and cause vegetation. In the

work on "Heaven and Hell," nos. 116 to 140, it may be seen that the Divine love of the Lord appears in the spiritual world as a sun, and that the spiritual heat and the spiritual light from which the angels derive love and wisdom, proceed from it.

6. Since then man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form receptible of life; to which form, as a stamen or initia-ment, are successively added in the womb substances and matters in forms adapted to the reception of life in its order and in its degree.

7. THE DIVINE IS NOT IN SPACE. That the Divine, namely, God, is not in space, although the Divine is omnipresent and with every man in the world, and with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but may by a spiritual idea. It cannot be comprehended by a natural idea, because there is space in that idea; for it is formed out of such things as are in the world; and in each and all of these things, which strike the eye, there is space. Everything great and small there is of space; everything long, broad, and high there is of space; in short every measure, figure and form there is of space. It has therefore been said that by a merely natural idea it cannot be comprehended that the Divine is not in space, when it is said that it is everywhere. A man, nevertheless, may comprehend this by natural thought, provided he admits into it something of spiritual light. We shall therefore first of all say something concerning the spiritual idea, and the thought therefrom. A spiritual idea does not derive anything from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of the affections, of the joys which are thence; in general it is predicated of good and of truth. A truly spiritual idea of these things has nothing in common with space; it is higher, and beholds the ideas of space under it, as heaven beholds the earth. But as angels and spirits see with eyes equally as men in the

world, and objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, spaces appear similar to the spaces on earth; and yet they are not spaces, but appearances. Thus they are not fixed and settled as on earth; they can be lengthened and shortened; they can be changed and varied; and so because they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea. And the spiritual idea concerning the distances of space is the same as concerning the distances of good or the distances of truth, which are affinities and similitudes according to their states.

8. It may appear from these premises, that by a merely natural idea a man cannot comprehend that the Divine is everywhere, and yet not in space; and that angels and spirits comprehend this clearly; consequently that a man also may, provided he admits into his thought something of spiritual light. The reason why a man may comprehend this is, that it is not his body which thinks, but his spirit, consequently not his natural, but his spiritual [part].

9. The reason, however, why many do not comprehend this is, that they love the natural, and therefore are not willing to raise the thoughts of their understanding above the natural into spiritual light; and they who are not willing to do so, cannot help thinking from space, even concerning God; and to think of God from space, is to think from the extense of nature. This has to be premised, because without a knowledge and some perception that the Divine is not in space, not anything can be understood concerning the Divine Life which is Love and Wisdom, which are the subjects here treated of; and hence little, if anything, concerning the Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which will be treated of in their series.

10. It has been stated that in the spiritual world there appear spaces, equally as in the natural world; consequently also distances; but that these distances are appearances according to spiritual affinities which are of love and wisdom, that is, of

good and truth. Hence it is that although the Lord is everywhere in the heavens with the angels, He nevertheless appears high above them as a sun. And inasmuch as the reception of love and wisdom causes affinity with Him, therefore those heavens where the angels by virtue of their reception are in a closer affinity, appear nearer to Him, than those where they are in a more remote affinity. Hence also it is, that the heavens, of which there are three, are distinct from each other, and likewise the societies of each heaven; and, further, that the hells under them are remote according to the rejection of love and wisdom. The same is the case with men, in whom and among whom the Lord is present throughout the whole earth; and indeed solely from this cause, that the Lord is not in space.

11. GOD IS VERY MAN. In all the heavens there is no other idea of God, than the idea of a man; the reason is that heaven as a whole, and in every part, is in form as a man, and the Divine, which is with the angels, constitutes heaven; and thought proceeds according to the form of heaven; wherefore it is impossible for the angels to think of God otherwise. Hence it is that all those in the world who are conjoined with heaven, when they think interiorly in themselves, that is, in their spirit, think of God in a like manner. From this cause that God is a Man, all angels and all spirits in the perfect form are men. The form of heaven effects this, which in its greatest and in its least things is like itself. That heaven in the whole and in every part is in form as a man may be seen in the work on "Heaven and Hell," nos. 59 to 87; and that thoughts proceed according to the form of heaven, nos. 203, 204. From Genesis i. 26, 27, it is known that men were created after the image and likeness of God. It is also known that God appeared to Abraham and to others as a man. The ancients, from the wise to the simple, did not think of God otherwise than as of a man, and at last, when they began to worship a plurality of gods, as at Athens and Rome, they worshipped them all as men. What is here

said may be illustrated by the following, which has been published before in a certain small treatise: "The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, entertain concerning God the idea of a man; they say that no one can have any other idea of God. When they hear that a number of persons entertain the idea of God as of a little cloud in mid-air, they ask where such persons are; and on being told that they are among the Christians, they declare it to be impossible. They receive as a reply, however, that this idea of theirs arises from the fact that God in the Word is called a spirit; and of a spirit, they entertain no other idea than as of a particle of cloud; not knowing that every spirit and every angel is a man. An examination, nevertheless, was made, whether their spiritual idea was like their natural idea, and it was found that it is unlike with those who acknowledge the Lord interiorly as the God of heaven and earth. I heard a certain priest from among the Christians say that no one can have an idea of a Divine Human; and I saw him taken about to various Gentile nations, and successively to such as were more and more interior, and from them to their heavens, and at length to the Christian heaven; and everywhere a communication was granted to him of their interior perception concerning God, and he observed that they had no other idea of God than the idea of a man, which is the same as the idea of a Divine Human."

12. The idea of the common people in the Christian world concerning God is as of a man, because God in the Athanasian doctrine of the Trinity is called a Person. But those who are more sapient than the common people pronounce God to be invisible. This they do because they cannot comprehend how God, as a man, could have created heaven and earth, and, further, how He can fill the universe with His presence, besides a number of other things which cannot enter the understanding so long as it is not known that the Divine is not in space. Those, however, who approach the Lord alone think of a Divine Human, and thus of God as a man.

13. How very important it is to have a correct idea of God

may appear from this consideration, that the idea of God constitutes the inmost of thought with all who have any religion, for all things of religion and all things of worship have respect to God. And as God is universally and singularly in all things of religion and of worship, therefore, unless there be a just idea of God, there cannot be any communication with the heavens. Hence it is that every nation in the spiritual world has its place allotted in accordance with its idea of God as a man; for in that idea, and in no other, is the idea of the Lord. That the state of a man's life after death is according to the idea of God affirmed within him, appears manifestly from the opposite of this proposition; namely, that the negation of God constitutes hell, and, in the Christian world, the negation of the Divinity of the Lord.

14. ESSE AND EXISTERE IN GOD MAN ARE DISTINCTLY ONE. Where Esse is there Existere is; the one cannot be apart from the other. For by Existere, and not apart from it, Esse Is. The rational [mind] comprehends this when it thinks whether there can be any Esse which does not Exist; and whether there can be any Existere, except from an Esse. And as the one is possible with the other, and not apart from the other, it follows that they are one, but distinctly one. They are distinctly one like Love and Wisdom; love also is Esse, and wisdom is Existere; for there is no love except in wisdom, nor any wisdom except from love; wherefore when love is in wisdom, then it Exists. These two are such a one that they may be distinguished indeed in thought but not in act, and because they may be distinguished in thought and not in act, therefore it is said that they are distinctly one. Esse and Existere in God Man are also distinctly one, like soul and body. Soul is not possible apart from its body, nor body apart from its soul. The Divine soul of God Man is what is meant by the Divine Esse, and the Divine Body is what is meant by the Divine Existere. That the soul can exist apart from the body, and exercise thought and wisdom, is an error springing from fallacies; for every soul

of man is in a spiritual body after it has cast off the material coverings which it carried about in the world.

15. An *Esse* is not an *Esse* unless it *Exists*, because prior to this it is not in a form, and unless it is in a form it has no quality; and that which has no quality is not anything. That which *Exists* from an *Esse* makes one with the *Esse* on this ground, that it is from the *Esse*. Hence there is a union into one; and hence it is that the one is the other's mutually and reciprocally, and that the one is all in all things of the other as in itself.

16. From these considerations it may appear that God is a Man, and that thereby He is a God Existing, not Existing from Himself, but in Himself. He who exists in Himself, He is God, from whom all things are.

17. IN GOD MAN INFINITE THINGS ARE DISTINCTLY ONE. It is well known that God is infinite, for He is called the Infinite. But He is called the Infinite because He is the Infinite. He is not Infinite by virtue of this alone, that He is very *Esse* and *Existere* in Himself, but because there are Infinite things in Him. The Infinite without Infinite things in Him, is not Infinite except in name only. Infinite things in Him cannot be said to be infinitely many, or infinitely all, on account of the natural idea of many and of all; for the natural idea of infinitely many is limited, and of infinitely all is indeed unlimited, yet it derives from limited things in the universe. A man, therefore, on account of the natural idea which belongs to him, cannot by sublimation and approximation come into perception of the infinite things in God; but an angel, because he is in the spiritual idea, can by sublimation and approximation transcend the degree of man, and yet he cannot attain to the thing itself.

18. Every one who believes that God is a Man, has the power of affirming in himself, that there are Infinite things in God. And because God is a Man, He has a body, and everything belonging to the body; consequently He has a face, a breast, an abdomen, loins, feet; for apart from these He would not be a

Man. And having these, he has also eyes, ears, nostrils, mouth, tongue; and further, the organs which are within a man, as the heart and the lungs, and the parts which depend on these, all of which, taken together, make a man to be a man. In the created man these parts are many, and regarded in their tissue-works they are innumerable; but in God Man they are Infinite, nothing being wanting, and therefore to Him belongs Infinite perfection. A comparison is made between the Uncreate Man Who is God, and the created man, because God is a Man, and it is said by Him that the man of this world was created after His image and into His likeness (Gen. i. 26, 27).

19. That there are Infinite things in God, appears more manifestly to the angels from the heavens in which they are. The universal heaven, consisting of myriads of myriads of angels, in its universal form is as a man. Each society of heaven, be it large or small, is so likewise; hence also an angel is a man, for an angel is a heaven in the least form. That such is the case may be seen in the work on "Heaven and Hell," nos. 51 to 87. Heaven in the whole, in the part, and in the individual, is in such a form from the Divine which the angels receive; for in proportion as an angel receives from the Divine, in the same proportion he is in the perfect form a man. Hence it is that the angels are said to be in God, and God in them; also, that God is their all. The multitude of things in heaven cannot be described; and because the Divine makes heaven, and hence these ineffably many things are from the Divine, it is clearly evident that there are Infinite things in Very Man, who is God.

20. The same may be inferred from the created universe, when this is regarded from uses and their correspondences: but before this can be understood certain things must precede, which will serve as illustrations.

21. Because there are Infinite things in God Man which appear in heaven, in angel, and in man, as in a mirror; and because God Man is not in space, as was shown above in nos. 7, 8, 9, 10, it may be seen and comprehended in a measure, how God is able to be Omnipresent, Omniscient, and Omniprovident;

and how, as a Man, He was able to create all things, and as a Man is able to hold the things created by Himself in their order to eternity.

22. That Infinite things are distinctly one in God Man, may appear also as in a mirror from man. In man there are many and innumerable things, as said above; but still the man is conscious of them as a unity. By feeling he does not know anything of his brains, of his heart and lungs, of his liver, spleen and pancreas; or of the innumerable things in his eyes, ears, tongue, stomach, generative organs, and the rest of his interiors; and because by feeling he is not cognizant of these things, he is to himself as one. The reason is that all these things are in such a form, that not one of them can be absent; for he is a form recipient of life from God Man, as was shown above, nos. 4, 5, 6. From the order and connection of all things in such a form, a sense, and thence an idea, is presented, as if there were not many and innumerable things, but as it were one thing. From this it may be concluded that the many and innumerable things which in man constitute as it were a one, in Very Man who is God, are distinctly, yea, most distinctly, one.

23. THERE IS ONE GOD MAN FROM WHOM ALL THINGS ARE. All things of human reason conjoin, and as it were concentre in this, that there is one God, the Creator of the universe; wherefore a man, who has reason, from the common principle of his understanding, does not think otherwise, nor can think otherwise. Tell any man of sound reason that there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the phrase in his ear: whence it appears that all things pertaining to human reason conjoin and concentre in this, that God is one. There are two causes why this is so. The *first* is, that the very faculty of thinking rationally, viewed in itself, is not man's, but is God's with him; upon this faculty depends human reason in general, and this general ground causes the man to see this [that God is one] as from himself. The *second* cause is, that

man by that faculty either is in the light of heaven, or derives the general ground of his thought from thence, and it is a universal of the light of heaven that God is one. It is otherwise if the man by that faculty should have perverted the lower parts of his understanding; such a man indeed possesses that faculty, but by the twist in his lower parts he turns it in another direction. Hence his reason becomes unsound.

24. Every man, although he be ignorant of it, thinks of a body of men as of a man. He, therefore, at once perceives the case when it is said that the king is the head, and that the subjects are the body; and also, further, when it is said that this and that person is of such a quality in the general body, that is, in the kingdom. As it is in the body politic, so also it is in the body spiritual: the body spiritual is the Church; its head is God Man. Hence it is plain what the appearance of the Church as a man would be in this perception, if the one God, the Creator and Sustainer of the universe, should not be thought of, but instead of one, several gods. The Church in this perception would appear as one body with several heads upon it; thus not as a man, but as a monster. Should it be said that these heads had one essence, and that thus together they make one head, no other idea could result thence, than either that the one head had several faces, or that the several heads had one face; and so the Church in the perception would be presented as deformed; when yet the one God is the head, and the Church is the body, which acts under the command of the head, and not from itself; as is also the case in man. Hence also it is, that in one kingdom there is only one king; for several kings would rend it asunder, but one can hold it together.

25. The same would be the case with the Church scattered throughout the whole globe, which is called a communion, because it is as one body under one head. It is well known that the head rules the body under it at its beck and nod; for the understanding and the will reside in the head, and from the understanding and the will the body is acted upon; and this, to such an extent, that the body is only obedience. The body

cannot do anything except from the understanding and the will in the head; and so also the man of the Church cannot do anything except from God. It appears as if the body acts from itself; for instance, as if the hands and feet in acting move themselves of themselves, and as if the mouth and tongue in speaking perform their vibrations of themselves; when yet they do nothing whatever of themselves, but from the affection of the will, and thence from the thought of the understanding, in the head. Consider now if one body had several heads, and if each head were empowered to act from its own understanding and its own will, whether the body could subsist. Unanimity, such as results from one head, would be impossible among several heads. As it is in the church, so it is in the heavens which consist of myriads of myriads of angels; unless they all and each looked to one God, one would fall away from the other, and heaven would be dissolved. Wherefore, if an angel of heaven only thinks of several gods, he is at once separated; for he is cast out into the uttermost boundary of the heavens, and falls down.

26. As the universal heaven and all things of heaven have relation to one God, therefore angelic speech is of such a nature, that by a certain unison flowing from the unison of heaven it terminates in one; a sign that it is impossible for them to think otherwise than of one God; for the speech is from the thought.

27. What person is there of sound reason who can help perceiving that the Divine is not divisible? and, further, that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods, is not possible. If another person who has not that reason should say that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods is possible, provided they have one and the same essence, and that by this means we have one Infinite, Uncreate, Omnipotent, and God,—is not one and the same essence one identity (*idem*)? and one identity is not possible among several. If it should be said that one is from the other, then he who is from the other is not God in himself; and yet God in himself is God from whom all things are; see above, no. 16.

28. THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM. If you gather together all things whatever that you know, and submit them to the insight of your mind, and if in some elevation of spirit you inquire what the universal of them all is, you cannot conclude otherwise than that Love and Wisdom are the universal. For these two are the essentials of all things of a man's life; everything civil, everything moral, and everything spiritual belonging to man depends upon these two, and apart from these two is not anything. The same is the case with all things belonging to the life of the composite Man, who is, as said above, society, kingdom and empire, the church, and also the angelic heaven in a larger and smaller form. Take away love and wisdom from these, and think whether they be anything, and you will find that apart from them as sources they are nothing.

29. No one can deny that in God, Love, and at the same time Wisdom, are in their very essence: for God loves all from Love in Himself, and He leads all from Wisdom in Himself. The created universe also, regarded from order, is so full of wisdom from love, that you would say that all things in the complex are that very wisdom: for indefinite things are in such order, successively and simultaneously, that taken together they form a one. For this cause it is, and no other, that they can be held together and conserved in perpetuity.

30. Because the Divine Essence itself is Love and Wisdom, man has two faculties of life, from one of which he has an understanding, and from the other he has a will. The faculty from which he has understanding draws all its constituents out of the influx of wisdom from God, and the faculty from which he has will draws all its constituents out of the influx of love from God. The fact that a man is not justly wise, and does not love rightly, does not take away the faculties, but only closes them in; and so long as they are closed in, the understanding indeed is called understanding, and the will is called will, yet essentially they are not understanding and will. If, therefore, these faculties were taken away it would involve the destruction of

everything human, all of which consists in thinking, and speaking from the thought, and in willing and acting from the will. Hence it appears that the Divine resides with man in these two faculties, which are the faculty of being wise, and the faculty of loving; that is, in the ability. That the power [of being wise and] of loving resides in man, although he is not wise and does not love as he has the power to be and to do, has been made known to me by much experience, and will be abundantly shown elsewhere.

31. It is because the Divine Essence itself is Love and Wisdom, that all things in the universe have relation to good and to truth; for all that proceeds from love is called good, and all that proceeds from wisdom is called truth. But more of this hereafter.

32. It is because the Divine Essence itself is Love and Wisdom, that the universe and all things in it, living as well as not living, subsist from heat and light; for heat corresponds to love, and light corresponds to wisdom. Wherefore also spiritual heat is love, and spiritual light is wisdom. But more of this also hereafter.

33. From the Divine Love and from the Divine Wisdom, which constitute the very Essence which is God, arise all affections and thoughts with man; the affections from the Divine Love, and the thoughts from the Divine Wisdom; and all things of man in general and in particular are nothing else than affection and thought; these two are as it were the sources of all things of his life. All the delights and pleasantnesses of his life are from them; the delights from the affection of his love, and the pleasantnesses from the thought thence. Now inasmuch as man is created that he may be a recipient, and he is a recipient in proportion as he loves God, and from love to God is wise; that is, in proportion as he is affected by those things which are from God, and as he thinks from that affection; it follows that the Divine Essence, which is the creating power, is Divine Love and Divine Wisdom.

34. THE DIVINE LOVE IS OF THE DIVINE WISDOM, AND THE

DIVINE WISDOM IS OF THE DIVINE LOVE. That the Divine Esse and the Divine Existere in God Man are distinctly one, may be seen above, nos. 14 to 16. And because the Divine Esse is Divine Love, and the Divine Existere is Divine Wisdom, therefore these in like manner are distinctly one. They are said to be distinctly one, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom of love. Thus love IS in wisdom, and wisdom EXISTS in love; and as wisdom derives its Existere from love, as has been stated above, no. 15, therefore also Divine Wisdom is Esse. From this it follows that love and wisdom taken together are the Divine Esse, but taken distinctly Love is called the Divine Esse, and Wisdom the Divine Existere. Such is the angelic idea of the Divine Love and the Divine Wisdom.

35. Since there is such a union of love and wisdom, and of wisdom and love in God Man, the Divine Essence is one. For the Divine Essence is Divine Love, because it is of the Divine Wisdom, and it is Divine Wisdom, because it is of the Divine Love. And since there is such a union of these, therefore also the Divine Life is one: Life is the Divine Essence. Divine Love and Divine Wisdom are one, because the union is reciprocal, and reciprocal union causes oneness. Of reciprocal union, however, more will be said elsewhere.

36. In every Divine Work also there is a union of love and wisdom; therefrom is its perpetuity, yea, eternity. If there be more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it will not subsist, except in so far as the two are in it in an even ratio; whatever is in excess passes off.

37. The Divine Providence in the reformation, regeneration, and salvation of men, participates evenly of the Divine Love and of the Divine Wisdom. From an excess of Divine Love over Divine Wisdom, or from an excess of Divine Wisdom over Divine Love, man cannot be reformed, regenerated, and saved. Divine Love wills to save all, but it cannot save except by Divine Wisdom, and to the Divine Wisdom belong all the laws whereby

salvation is effected; and Love cannot transcend these laws, since Divine Love and Divine Wisdom are one thing, and act in union.

38. Divine Love and Divine Wisdom are understood in the Word by Righteousness and Judgment, Divine Love by Righteousness, and Divine Wisdom by Judgment; wherefore in the Word Righteousness and Judgment are applied to God. As in David: "Righteousness and Judgment are the support of His throne" (Ps. xcvii. 2); "Jehovah shall bring forth righteousness as the light, and judgment as the noonday" (Ps. xxxvii. 6). In Hosea, "I will betroth thee unto Me for ever in righteousness, and in judgment" (ii. 19). In Jeremiah: "I will raise unto David a righteous branch, and he shall reign as a king, and execute judgment and righteousness in the earth" (xxiii. 15). In Isaiah: "He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness" (ix. 7); "Jehovah shall be exalted, because He hath filled the earth with judgment and righteousness" (xxxiii. 5). In David: "When I shall have learned the judgments of thy righteousness. . . . Seven times a day do I praise Thee, because of the judgments of thy righteousness" (cxix. 7, 164). The same is understood by Life and Light in John: "In Him was life, and the life was the light of men" (i. 4). By Life in this passage is understood the Divine Love of the Lord, and by Light His Divine Wisdom. The same also is meant by Life and Spirit in John, "Jesus said, the words which I speak unto you are spirit, and they are life" (vi. 63).

39. In man love and wisdom appear as two separate things, but still in themselves they are distinctly one thing, because with man the wisdom is such as is the love, and the love is such as is the wisdom. The wisdom which does not make one with its love, appears as if it were wisdom, and yet it is not; and the love which does not make one with its wisdom, appears as if it were the love of wisdom, although it is not; for the one must derive its essence and its life from the other reciprocally. Love and wisdom appear as two separate things with man,

because with him the faculty of understanding may be elevated into the light of heaven, but not the faculty of loving, except in so far as the man does as he understands. Whatever, therefore, of the apparent wisdom does not make one with the love of wisdom, relapses into the love which does make one; and this may be a love not of wisdom, nay, it may be a love of insanity. Thus a man may know from wisdom that he ought to do such and such a thing, and yet he does not do it, because he does not love it. In so far, however, as from love he does that which is of wisdom, in so far he is an image of God.

40. THE DIVINE LOVE AND THE DIVINE WISDOM IS¹ SUBSTANCE AND IT IS FORM. The idea of men in general about Love and about Wisdom is as of something flying and floating in subtile air or ether; or as of an exhalation from something of the kind; and scarcely any one thinks that they are really and actually Substance and Form. Those who recognise that they are Substance and Form still perceive the love and the wisdom outside the subject as flowing forth from it; and that which they perceive outside the subject as flowing forth from it, although to them flying and floating, they still call substance and form; not knowing that love and wisdom are the subject itself, and that what they perceive outside of it as flying and floating is merely the appearance of the state of the subject in itself. The reasons why this has not hitherto been seen are several. One is, that appearances are the first things out of which the human mind forms its understanding, and these appearances the mind cannot shake off except by the investigation of cause; and if the cause lies deep, the mind cannot investigate it unless it keeps the understanding for a long time in spiritual light; but it cannot keep it long in that light on account of the natural light which continually draws it back. Nevertheless the truth is that love and wisdom are the real

¹ As Swedenborg looks upon the Divine Love and the Divine Wisdom as being "distinctly one," he uses the verb in the singular, and not in the plural number. —*Tr.*

and actual substance and form which constitute the subject itself.

41. But because this is contrary to appearance, it may seem as if it did not merit belief unless it be demonstrated; and as it can be demonstrated only by such things as a man can perceive by virtue of the sense of his own body, therefore by these things it shall be demonstrated. A man has five external senses which are called touch, taste, smell, hearing, and sight. The subject of touch is the skin with which a man is encompassed: the very substance and form of the skin cause it to feel the things applied to it: the sense of touch is not in the things which are applied, but it is in the substance and form of the skin, which are the subject; this sense is merely an affection of the subject from the things applied. It is the same with taste; this sense is only an affection of the substance and form belonging to the tongue; the tongue is the subject. The same is the case with smell; it is well known that odour affects the nostrils, and that it is in the nostrils, and that it is an affection of them caused by odoriferous particles touching them. It is the same with the sense of hearing: it appears as if the hearing were in the place where the sound begins, but the hearing is in the ear, and is an affection of its substance and form; that the hearing is at a distance from the ear is an appearance. The same is the case with sight: when a man sees objects at a distance, it appears as if the sight were there; and yet it is in the eye which is the subject, and is likewise an affection of the subject. Distance arises only from the judgment concluding about space from intermediate things, or from the diminution and consequent obscuration of the object, an image of which is produced interiorly in the eye according to the angle of incidence. Hence it appears that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. The case with hearing is the same as with sight; hearing also does not go out from the ear to catch the sound, but the sound enters the ear and affects it. It may appear from all this that the affection of the substance and form

which causes sense is not anything separate from the subject, but only causes a change in it, the subject remaining the subject then as before, and afterwards. Hence it follows that sight, hearing, smell, taste, and touch, are not any volatile thing effluent from their organs, but that they are the organs regarded in their substance and form, and that when the organs are affected sense takes place.

42. The same is the case with Love and Wisdom, with this difference only, that the substances and forms which are love and wisdom are not extant before the eyes like the organs of the external senses. And yet no one can deny that those things of love and wisdom which are called thoughts, perceptions, and affections, are substances, and forms, and that they are not entities flying and flowing out of nothing, or abstracted from a real and actual substance and form, which are subjects. For in the brain there are innumerable substances and forms in which resides every interior sense which has relation to the understanding and the will. That all the affections, perceptions and thoughts there are not exhalations from these substances, but that they are really and actually subjects which emit nothing from themselves, but merely undergo changes according to the waves of things, by which they are affected, can appear from what has been said above concerning the external senses. Concerning these waves which thus affect more will be said below.

43. From all this it may now first be seen that the Divine Love and the Divine Wisdom in themselves are Substance and Form; for they are very *Esse* and *Existere*; and unless they were such *Esse* and *Existere* as they are substance and form, they would be mere imaginary entities, which in themselves are nothing.

44. THE DIVINE LOVE AND THE DIVINE WISDOM ARE SUBSTANCE AND FORM IN ITSELF, THUS VERY REALITY AND THE ONE ONLY REALITY. That the Divine Love and the Divine Wisdom is Substance and Form has been confirmed just above;

and that the Divine Esse and Existere is Esse and Existere in itself, has also been said above. It cannot be said that it is Esse and Existere from itself, because this involves a beginning, and also a derivation from something in it which must be Esse and Existere in itself. But very Esse and Existere in itself is from eternity. Very Esse and Existere in itself is also uncreated, and everything created must needs be from an Uncreate; and that which is created is also finite, and the finite cannot exist excepting from the Infinite.

45. He who by some stretch of thought can keep in his mind, and comprehend Esse and Existere in itself, will certainly also follow and comprehend that it is the Very Reality, and One Only Reality. Very Reality is said of that which alone *is*; and one only Reality of that from which every other thing is. Now because this Very and this One Only is Substance and Form, it follows that it is the very and the one only Substance and Form. Because this very Substance and Form is Divine Love and Divine Wisdom, it follows that it is the very and one only Love, and the very and one only Wisdom; consequently, that it is the very and one only Essence, as well as the very and one only Life: for Love and Wisdom is Life.

46. Hence it may appear how sensually, that is, how much from the senses of the body and their darkness in spiritual things, those men think who say that nature is from herself. They think from the eye and cannot think from the understanding. Thought from the eye closes up the understanding, but thought from the understanding opens the eye. These persons cannot think anything concerning Esse and Existere in itself, and that this is Eternal, Uncreate, and Infinite; neither can they think anything concerning life, except as a volatile thing going away into nothing; nor can they think differently of Love and Wisdom, and in no wise that all things of nature are from them. Neither can it be seen that all things of nature are from them, unless nature be regarded from Uses in their series and in their order; and this, not from a few of its forms which are objects of the eye alone. For uses can come from life only, and their series

and order from wisdom and love ; but forms are the continents of uses. If, therefore, forms alone are regarded, not anything of life can be seen in nature, still less anything of love and wisdom, consequently not anything of God.

47. THE DIVINE LOVE AND THE DIVINE WISDOM CANNOT OTHERWISE THAN BE AND EXIST IN OTHERS CREATED BY ITSELF. Loving self is not the essential of love, but loving others, and being conjoined with them by love. The essential of love also is to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction, so also does its life, which life is called delight, pleasantness, enjoyment, sweetness, blessedness, happiness, and felicity. Love consists in this, that one's own should be another's ; and feeling the delight of that other as a delight in one's self, this is loving ; but feeling one's own delight in another, and not that other's delight in one's self, this is not loving ; for this is loving one's self, but the former loving one's neighbour. These two kinds of love are diametrically opposed to one another ; either kind of love indeed conjoins, and it does not appear that loving one's own, that is, one's self in another, disjoins, when yet it so disjoins, that in proportion as any one has loved another in this manner, in the same proportion he afterwards hates him. For that conjunction is dissolved successively of itself, and then the love becomes hatred in a like degree.

48. Who that is capable of any insight into the essence of love cannot see this ? For what does loving one's self, and not another out of one's self, by whom one may be loved in return, mean ? It means separation rather than conjunction. Conjunction of love is by reciprocity ; and there is no reciprocity in one's self alone. If there is supposed to be, it is from an imagined reciprocity in others. Hence it appears that the Divine Love must needs be and exist in others whom it may love, and by whom it may be loved. If such a principle is in all love, it must be most of all, that is, infinitely, in Love Itself.

49. With respect to God : for Him, loving and being beloved

reciprocally is impossible in others in whom there is anything of infinity, that is, anything of the essence and life of love in itself, or anything of the Divine. For if there were in them anything of infinity, that is, of the essence and life of love in itself, that is, of the Divine, God would not be loved by others, but He would love Himself, since the Infinite, that is the Divine, is single. If the Divine were in others, Very Reality would be in them, and He Himself would be the love of self, of which not the least trace can be in God; because it is altogether opposed to the Divine Essence. Wherefore [loving and being loved reciprocally] must be in others in whom there is nothing of the Divine in itself; that it has place in beings created from the Divine will be seen below. But in order that it may have place, there must be Infinite Wisdom, which must make one with Infinite Love; that is, there must be the Divine Love of the Divine Wisdom, and the Divine Wisdom of the Divine Love, concerning which, see above, nos. 34 to 39.

50. Upon the perception and knowledge of this mystery depends the perception and knowledge of all things pertaining to existence, that is, to creation, and also of all things pertaining to subsistence, that is, to preservation, by God; thus of all the works of God in the created universe. This will be treated of in what follows.

51. But do not, I entreat you, confound your ideas with time and with space, for in proportion to the presence of time and space in your ideas when you read the following, you will not understand it; for the Divine is not in time and space. This will be seen clearly in the continuation of this work, where eternity, infinity, and omnipresence will be specifically treated of.

52. ALL THINGS IN THE UNIVERSE HAVE BEEN CREATED BY THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD MAN. The universe in the greatest and least things, and in the first and last things, is so full of Divine Love and Divine Wisdom, that it may be defined as Divine love and Divine wisdom in an image. That this is so, appears manifestly from the correspon-

dence of all things of the universe with all things of man. All things in general and in particular which exist in the created universe, have such a correspondence with all things of man in general and in particular, that it may be said that man also is a kind of universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his ultimate life, with all things of the mineral kingdom. That there is such a correspondence does not appear to any one in the natural world, but to every one who attends to it, in the spiritual world. In the spiritual world there are all things which exist in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, of the affections from the will and the thoughts from the understanding, as well as of the ultimate or last things of the life, of those who are there; and both the latter and the former appear around them in just such an aspect as that of the created universe, with this difference, that their embodiment is smaller. Hence it is plain to the angels, that the created universe is an image representative of God Man, and that it is His Love and Wisdom which in the universe are presented in an image. Not that the created universe is God Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself; nay, neither is a man a man in himself; but all is from God, who is Man, Wisdom and Love, and Form and Substance in Himself. That which is in itself is uncreate and infinite; but that which is from Him, inasmuch as it carries nothing with it which is self-existent, is created and finite, and this represents an image of Him from whom it is and exists.

53. Of things created and finite may be predicated *esse* and *existere*, also substance and form, and even life, nay love and wisdom, but all these are created and finite. The reason why these attributes may be predicated here, is not that these subjects possess anything Divine, but that they are in the Divine, and that the Divine is in them. For all that is created, in itself

is inanimate and dead, but things are animated and made alive by the fact that the Divine is in them, and that they are in the Divine.

54. The Divine is not in one subject differently from what it is in another, but one created subject is different from another, for no two things can be the same, and hence each thing is a different continent. On this account the Divine appears various in its image. The presence of the Divine in things opposite will be discussed in what follows.

55. ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD MAN. It is well known that all things of the universe in general and in particular are created by God; hence the universe with all its constituents in general and in particular is called in the Word the work of the hands of Jehovah. The world in its complex is said to have been created out of nothing, and concerning that nothing an idea is entertained as of absolute nothing. From absolute nothing, however, nothing is made, or can be made. This is a self-evident truth. The universe, therefore, which is an image of God, and hence full of God, could be created only in God from God; for God is *Esse* itself, and that which is, must be from *Esse*. To create that which is from nothing which is not, is a mere contradiction. Nevertheless, that which is created in God from God is not continuous from Him; for God is *Esse* in Itself, and in created things there is not any *Esse* in itself. If in created things there were any *Esse* in itself, this would be continuous from God, and that which is continuous from God is God. The angelic idea on this subject is, that what is created in God from God, is like that in a man which he had drawn from his life, but from which the life is drawn away, which is of such a nature that it is conformable to his life, and yet is not his life. The angels confirm this by many things which exist in their heaven, where they say they are in God, and God is in them, and nevertheless they have nothing of God, which is God, in their *Esse*. A number of things whereby they confirm

this will be adduced in what follows; here we speak of it only as a thing to be known.

56. Every created thing by virtue of this its origin is such in its nature that it is a recipient of God, not by continuity, but by contiguity. Its conjunctivity is by contiguity, and not by continuity. It is conformable because it has been created in God from God; and because it has been thus created, it is an analogue, and by this conjunction it is as an image of God in a mirror.

57. Hence it is that the angels are not angels from themselves, but they are angels by virtue of this conjunction with God Man; and this conjunction is according to the reception of the Divine Good and the Divine Truth, which are God, and appear to proceed from Him, although they are in Him. Reception however is according to the application of the laws of order, which are Divine truths, to themselves, from the freedom of willing and thinking in accordance with reason, which they have from the Lord as their own. By this they have a reception of Divine Good and of Divine Truth as from themselves, and by this comes reciprocity of love; for, as said above, love is not possible unless it be reciprocal. The same is the case with men on earth. From what has been said it may now first be seen, that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God Man.

58. That the remaining things of the universe which are not like the angels, nor like men, for example the things which are below man in the animal kingdom, and which are below these in the vegetable kingdom, and below these again in the mineral kingdom—are likewise recipients of the Divine Love and of the Divine Wisdom of God Man, cannot as yet be so explained as to be understood; for much has to be said first concerning the degrees of life, and the degrees of the recipients of life. Conjunction with these things is according to their uses; for all good uses derive their origin from no other source than from a similar conjunction with God, which yet is dissimilar according to degrees. This conjunction in its descent becomes successively

of such a nature, that nothing of freedom because nothing of reason, and hence nothing of the appearance of life, is left, but still they are recipients. As they are recipients, they are also re-agents; for because they are re-agents, they are continents. Conjunction with uses which are not good, will be discussed after the origin of evil has been shown.

59. From these premises it may appear that the Divine is in all things of the universe in general and in particular, and that consequently the created universe is the work of the hands of Jehovah, as it is stated in the Word; that is, the work of the Divine Love and the Divine Wisdom, for these are understood by the hands of Jehovah. And although the Divine is in all things of the created universe in general and in particular, still there is nothing of the Divine in itself in their esse; for the created universe is not God, but from God; and as it is from God, His image is in it, as a man's image is in a mirror, in which indeed the man appears, but still there is nothing of the man in it.

60. I heard several about me in the spiritual world who were conversing together say, that they were willing indeed to acknowledge that the Divine is in all things of the universe in general and in particular, because therein they see the wonderful things of God, and which are the more wonderful, the more inwardly they are examined. Nevertheless, when they heard that the Divine is actually in all things of the universe in general and in particular, they were indignant; which is a sign that they indeed said so, but did not believe it. They were therefore asked whether they could not see this from the wonderful faculty alone which is inherent in every seed, of producing its particular plant in such order, even till it comes to new seeds? And also because in every seed there is the idea of the infinite and the eternal; for there is in seeds an effort to multiply and to fructify themselves to infinity, and to eternity. The same might also be seen from every living creature, even the smallest: for in these there are the organs of the senses; brains, hearts, lungs, and the remaining organs; with arteries,

veins, fibres, muscles, from which actions proceed: not to speak of the stupendous things in their instincts, about which whole volumes have been written. All these marvellous things are from God, but the forms with which they are clothed are from the material substances of the earth. From these come plants, and in their order, men; wherefore it is said of man, that he was created out of the ground, and that he is the dust of the earth, and that the soul of lives was breathed into him (Genesis ii. 7). From which it is plain that the Divine does not belong to man, but is adjoined to him.

61. ALL THINGS WHICH ARE CREATED IN A CERTAIN IMAGE HAVE RELATION TO MAN. This may appear from all things of the animal kingdom in general and in particular, from all things of the vegetable kingdom in general and in particular, and from all things of the mineral kingdom in general and in particular. *The relation to man in all things of the animal kingdom in general and in particular* is evident from these considerations: that animals of every kind have members whereby they move, organs whereby they feel, and viscera whereby these are set in activity; which things they have in common with man. They have also appetites and affections similar to the natural ones in man; and they have connate sciences corresponding to their affections, in some of which there appears a kind of spiritual element, as is more or less evident in the case of the beasts of the earth, of the birds of the air, of bees, silk-worms, ants, etc. Hence it is that merely natural men regard the living things of this kingdom as like themselves, excepting in the matter of speech. *The relation to man arising out of all things of the vegetable kingdom in general and in particular* is evident from these considerations: that they exist from seed, and therefrom proceed successively through their several stages; that they have something akin to marriage, followed by procreation; that their vegetative soul is use, of which they are forms; besides a number of other particulars which exhibit relations to man; and which have been described by various authors. *The*

relation to man by all the things of the mineral kingdom in general and in particular appears only in the endeavour of producing forms which occupy such a relation (which forms are, as said above, all things of the vegetable kingdom in general and in particular); and of performing uses in this manner. For as soon as the seed falls into the bosom of the earth, the earth cherishes the same, and from all directions furnishes out of itself resources to enable that seed to germinate forth, and to present itself in a form representative of man. That such an endeavour also exists in its dry parts appears from corals at the bottom of the sea, and from the flowers in mines, where they originate from minerals and also from metals. The effort towards vegetating, and thus towards performing uses, is the last thing from the Divine in created things.

62. As there is an effort of the minerals of the earth towards vegetation, so there is an effort of the plants towards vivification: hence insects of various kinds corresponding to their odoriferous exhalations. That this does not arise from the heat of the sun of the world, but through that heat from life according to the recipients, will be seen in what follows.

63. That there is a relation of all things of the created universe to man may be known indeed from the foregoing statements, yet it can be seen only obscurely; but in the spiritual world it is seen clearly. In that world also there are all things of the three kingdoms, and in the midst of them is the angel; he sees them around him, and also knows that they are his representations. Nay, when the inmost of his understanding is opened, he recognises himself, and sees his image in them, scarcely otherwise than as in a mirror.

64. From these and from many other concordant facts which we have no room to adduce here, it may be known for certain that God is a Man, and that the created universe is His image; for the general relation of all things is to Him, as the particular relation is to man.

65. THE USES OF ALL THINGS WHICH ARE CREATED ASCEND

BY DEGREES FROM THE LAST THINGS TO MAN, AND BY MAN TO GOD THE CREATOR, FROM WHOM THEY ARE. The LAST things, as has been said above, are all things of the mineral kingdom in general and in particular, which are matters of various kinds, of stony, saline, oily, mineral, metallic substance, covered over with soil consisting of vegetable and animal elements broken up into the finest mould. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the effort of producing these uses, and the beginning is the force acting out of that effort. These are of the mineral kingdom. The MIDDLE things are all things of the vegetable kingdom in general and in particular; such are grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for all things of the animal kingdom in general and in particular, both the imperfect and the perfect. These they nourish, these they delight, and these they vivify; they nourish their bodies with their matters, they delight their senses with their savour, odour, and beauty, and they vivify their affections. The effort towards these things is also in them from life. The FIRST things are all things of the animal kingdom in general and in particular. The lowest here are worms and insects, the middle, birds and beasts, and the highest men; for in every kingdom there are lowest, middle, and highest things; the lowest are for the use of the middle, and the middle for the use of the highest. Thus the uses of all things which are created ascend in order from the last things to man, who is the first in order.

66. There are three degrees of ascent in the natural world, and there are three degrees of ascent in the spiritual world. All animals are recipients of life; the more perfect animals¹ are recipients of the life of the three degrees of the natural world; the less perfect are recipients of the life of two degrees of that world, and the imperfect animals are recipients of one of its degrees. But man alone is the recipient of the life, not only of the three degrees of the natural world, but also of the three

¹ *A. E.* 1201.

degrees of the spiritual world. Hence it is that man can be elevated above nature, unlike any animal; he can think analytically and rationally of civil and moral things which are within nature, and he can also think of spiritual and celestial things which are above nature; yea, he can be elevated into wisdom so as even to see God. But these six degrees by which the uses of all things which are created ascend in their order up to God, the Creator, will be treated of in their proper place. From this summary it may be seen that there is an ascent of all things which are created, to the First, Who alone is Life: and that the uses of all things are the very recipients of life, and thence that the forms of uses are such also.

67. It shall also be stated briefly how man ascends, that is to say, is elevated from the last degree to the first. He is born into the last degree of the natural world; he is then elevated by sciences into the second degree; and in proportion as he perfects his understanding by such sciences, he is elevated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees, but they do not appear before he puts off the earthly body. When he puts this off, the first spiritual degree is opened to him, afterwards the second, and at last the third; but this, only with those who become angels of the third heaven; these are they who see God. Those become angels of the second and of the last heaven with whom the second and the last degree can be opened. Each spiritual degree is opened with man according to the reception of the Divine Love and the Divine Wisdom from the Lord. Those who receive something thereof come into the first or lowest spiritual degree; those who receive more into the second or middle spiritual degree; and those who receive much into the third or highest degree. But those who receive nothing in these degrees remain in the natural degrees, and do not derive from the spiritual degrees aught but the fact that they are able to think and thence to speak, and to will and thence to act, but not intelligently.

68. Concerning the elevation of the interiors of man, which

belong to his mind, this also has to be known. In everything created by God there is reaction. In life alone there is action, and the reaction is excited by the action of life. This reaction appears as if it belonged to the created subject, from the fact that it exists when the subject is acted upon. Thus in man it appears as if the reaction were his, because he has no other feeling than that the life is his, when yet a man is only a recipient of life. From this cause it is that man from his hereditary evil reacts against God. But in proportion as he believes that all his life is from God, and that all the good of life is from the action of God, and all the evil of life from the reaction of man, in the same proportion reaction becomes the property of the action, and the man acts with God, as from himself. The equilibrium of all things is from action, and at the same time from reaction, and everything must be in equilibrium. These things are said that man may not believe that he himself ascends to God by himself, but by the Lord.

69. THE DIVINE FILLS ALL THE SPACES OF THE UNIVERSE APART FROM SPACE. There are two things proper to nature, SPACE and TIME. From these in the natural world man forms the ideas of his thought, and thence his understanding. If he remains in these ideas, and does not raise his mind above them, he can never perceive anything spiritual and Divine; for he involves them in ideas which flow from space and time; and in proportion as he does this, the light—the *lumen*—of his understanding becomes merely natural. To think from this lumen in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night concerning those things which appear only in the light of day. This is the origin of naturalism. But he who knows how to raise his mind above the ideas of thought which flow from space and time, passes from thick darkness into light, and apprehends spiritual and Divine things, and at last sees those things which are in them and from them; and then from that light he disperses the thick darkness of the natural lumen, and relegates its fallacies from the middle to

the sides. Every man who has understanding is able to think above the properties of nature, and also actually does so think; and then he affirms and sees that the Divine, because it is omnipresent, is not in space. He is also able to affirm and to see those things which have been adduced above. But if he denies the Divine Omnipresence, and ascribes all things to nature, in that case he does not wish to be raised, although he can be.

70. All who die and become angels put off those two properties of nature, which, as said above, are space and time. They enter then into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to the objects in the natural world, but correspondent to their thoughts. The objects of their thought which, as just stated, are truths, draw nothing at all from space and time; but the objects of their sight appear indeed as in space and in time, but still they do not think from these. The cause is that spaces and times there are not settled as in the natural world, but mutable according to the states of their life. Hence, in their stead, in the ideas of their thought there are states of life; instead of spaces there are such things as have relation to states of love, and instead of times there are such things as have relation to states of wisdom. Hence it is that spiritual thought, and thence also spiritual speech, differ so much from natural thought, and thence from natural speech, that they have nothing in common except in respect to the interiors of things, all of which are spiritual. Concerning this difference more will be said elsewhere. Now, as the thoughts of the angels derive nothing from space and time, but all from states of life, it appears that the angels do not comprehend when it is said that the Divine fills spaces; for they do not know what spaces are: but that they clearly comprehend when apart from an idea of any space, it is said that the Divine fills all things.

71. In order that it may be plain that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man apart from space, let the following serve as an illustration. The merely natural man thinks by means of ideas

which he has procured from the objects of sight, in all of which there is figure derived from length, breadth, and height, and from form terminated by these, which is either angular or circular. These things manifestly inhere in the ideas of his thought concerning the things visible on earth, and they also inhere in the ideas of his thought concerning non-visible things, such as civil and moral things. He does not indeed see in the latter the things belonging to figure and form, but still they reach thither by continuity. The case is different with a spiritual man, especially with an angel of heaven. His thought has nothing in common with figure and form deriving anything from length, breadth and height of space, but it has all from the state of the thing from the state of life. Hence instead of length of space he thinks of the good of a thing from the good of life; instead of breadth of space, of the truth of a thing from the truth of life, and instead of height of the degrees of these. Thus he thinks from correspondence, which is the relation of spiritual and natural things with each other. From this correspondence it is that length in the Word signifies the good of a thing, breadth the truth of a thing, and height the degrees of these. Hence it is plain that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine fills all things apart from space. What the angel thinks, is the truth, because the light which enlightens his understanding is the Divine Wisdom.

72. This is the fundamental thought concerning God; for without this thought those things which will be said concerning the creation of the universe by God Man, concerning His Providence, Omnipotence, Omnipresence and Omniscience, can indeed be understood, but still not retained; because the merely natural man, while he understands these things, yet relapses into his life's love, which is that of his will; and this love dissipates these things, and immerses the thought in space, in which his lumen which he calls rational light abides; and he does not know that in so far as he denies these things, he becomes irrational. That such is the case may be confirmed by the idea

concerning this truth, that GOD IS A MAN. I pray you read with attention what has been said above, nos. 11 to 13, and what follows after, and then you will understand that this is so. But let down your thought into the natural lumen which flows from space, and then will not these things seem like paradoxes? and if you let it down much, you will reject them. This is the reason why it is said that the Divine fills all the spaces of the universe, and why it is not said that God Man fills them. For if this were said, the merely natural lumen would not assent. But it assents to the proposition that the Divine fills, because this agrees with the formula of speech of the theologians, that God is omnipresent, and hears and knows all things. More may be seen on this subject, nos. 7 to 10.

73. THE DIVINE IS IN ALL TIME APART FROM TIME. As the Divine is in all space apart from space, so also it is in all time apart from time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. Time is measured by days, weeks, months, years, and centuries; and days are measured by hours; weeks and months, by days; years, by the four seasons, and centuries by years. Nature derives this measurement from the apparent gyration and rotation of the sun of the world. But it is otherwise in the spiritual world. There the progressions of life likewise appear in time; for the inhabitants live with one another, as men in the world live with one another; and this is not possible apart from an appearance of time. But time is not distinguished there into times and seasons as in the world; for their sun is constantly in its east, never moved away: for it is the Divine Love of the Lord which appears to them as a sun. Hence they have no days, weeks, months, years, centuries, but instead of these there are states of life; and by these a distinction is caused which cannot be called a distinction into times, but into states. Hence it is that the angels do not know what time is, and that when it is named they perceive state instead of it; and when state

determines time, time is only an appearance. Thus happiness of state causes time to appear short, and unhappiness of state causes time to appear long. From which it is plain that time in the spiritual world is nothing else than quality of state. From this ground it is that hours, days, weeks, months, and years, in the Word signify states, and their progressions in series and in complex. And when times are predicated of the Church, by its morning is understood its first state, by mid-day its fulness, by evening its decline, and by night its end. The four seasons of the year, spring, summer, autumn, and winter, have the same meaning.

74. From these considerations it may appear that time makes one with thought from affection; for the quality of a man's state arises therefrom. That in progressions through spaces in the spiritual world, distances make one with progressions of time, may be illustrated by many things. Thus ways there are actually shortened in accordance with desires which are of thought from affection; and conversely are lengthened. Hence it is that we speak also of spaces of time. But in such cases, when thought does not conjoin itself with the man's proper affection, as in sleep, time does not appear.

75. Now as times which are proper to nature in its world, are pure states in the spiritual world, which there appear progressive, because angels and spirits are finite, it may appear that in God they are not progressive, because He is Infinite, and infinite things in Him are one, according to what has been shown above, nos. 17 to 22. From which it follows that the Divine is in all time apart from time.

76. Whoso does not know, and cannot by virtue of some perception think of, God apart from time, is altogether unable to perceive eternity otherwise than as eternity of time; and then in thinking of God from eternity he must needs fall into confusion. For he thinks from a beginning, and a beginning is exclusively an attribute of time. His delirium lies in the thought that God has existed from Himself, from which he falls headlong into the origin of nature from itself. From this idea

he cannot be extricated excepting by the spiritual or angelic idea concerning eternity, which idea is apart from time; and when it is apart from time, then the Eternal and the Divine are the same; the Divine is Divine in itself, and not from itself. The angels say, that they can indeed perceive God from eternity, but by no means nature from eternity, and still less nature from itself, and in no wise nature as nature in itself. For that which is in itself is very *Esse*, from which all things are; and *Esse* in itself is very life, which is the Divine Love of the Divine Wisdom, and the Divine Wisdom of the Divine Love. For the angels this is eternity; abstracted from time, as the Un-created is from the created, or the Infinite from the finite, between which there is no ratio.

77. THE DIVINE IS THE SAME IN THE GREATEST THINGS AND IN THE LEAST THINGS. This follows from the two preceding articles, namely, that the Divine is in all space apart from space, and in all time apart from time; and spaces are greater and greatest, and are lesser and least. And because spaces and times, as said above, make one, the case is the same with times. The Divine in them is identical, because the Divine is not various and mutable, as everything is which belongs to space and time, or everything which belongs to nature, but is invariable and immutable; and hence is everywhere and always the same.

78. It appears as if the Divine were not the same in one man as in another; as, for instance, that it is different in a wise man from what it is in a simple man, and in an old man from what it is in a little child. But this is a fallacy arising from appearance; the man is different, but the Divine in him is not different. A man is a recipient, and the recipient or receptacle is various. A wise man is more adequately, and therefore more fully, a recipient of the Divine Love and Divine Wisdom, than a simple man; and an old man who is also a wise man more than a child or a youth; but yet the Divine is the same in the one as in the other. So also it is a fallacy arising from appearance, that

the Divine is various with the angels of heaven and with the men of the earth, because the angels of heaven are in wisdom ineffable, and men not so; but the apparent variety is in the subjects, according to the quality of the reception of the Divine, and not in the Lord.

79. That the Divine is the same in the greatest things and in the least things, may be illustrated by heaven and by an angel there. The Divine in the whole heaven and the Divine in an angel is the same; wherefore also the whole heaven can appear as one angel. The same also is the case with the Church, and with the man of the Church. The greatest in which the Divine is, is the whole heaven and at the same time the whole Church, the least is an angel of heaven and a man of the Church. Sometimes an entire society of heaven has appeared to me as one man angel; and I was told that it could appear as a man as big as a giant, and as a man as small as an infant: and this, because the Divine is the same in the greatest things and in the least things.

80. The Divine is also the same in the greatest and in the least of all those things which are created, and do not live; for it is in all the good of their use. The reason, however, why they do not live is, because they are not forms of life, but forms of uses; and the form is various according to the excellence of the use. But how the Divine is in these things will be stated in what follows, where creation is treated of.

81. Abstract space, and altogether deny vacuum, and then think of the Divine Love and of the Divine Wisdom, as being very Essence itself, space abstracted and vacuum denied. Then think from space, and you will perceive that the Divine is the same in the greatest and in the least things of space; for in essence abstracted from space there is neither great nor small, but identity.

82. Something shall be said here concerning Vacuum. I once heard certain angels conversing with Newton on the subject of vacuum. They said that they could not bear the idea of vacuum as of nothing; because in their world which is spiritual, and

within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea speak and act, all of which are absolutely impossible in vacuum, as nothing; because nothing is nothing, and of nothing nothing can be predicated. Newton said that he knows that the Divine which Is, fills all things, and that he himself shudders at the idea of nothing applied to vacuum, because that idea is destructive of all things. He exhorts those who converse with him concerning Vacuum, to beware of the idea of nothing, calling it a swoon, because in nothing no actuality of mind is possible.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

PART II.

83. THE DIVINE LOVE AND THE DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN. There are two worlds, the spiritual and the natural; and the spiritual world does not derive anything from the natural world, nor the natural world from the spiritual world. The two are perfectly distinct, and communicate only by correspondences; the nature of which has been abundantly shown elsewhere. In order to illustrate this, the following may serve as an example. Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world. Who does not see that heat and the good of charity, and that light and the truth of faith, are altogether distinct? At the first glance they appear as distinct as two totally different things. They appear so if you inquire in thought, What has the good of charity in common with heat, and the truth of faith with light? And nevertheless spiritual heat is that good, and spiritual light is that truth. Although these things are so distinct from each other, still they make one by correspondence. They make one in this way, that when a man in the Word reads heat and light, then the spirits and angels who are with the man, instead of heat perceive charity, and instead of light faith. This example is adduced, in order that it may be known that the two worlds, the spiritual and the natural, are so distinct that they have nothing in common with

each other; but nevertheless are so created that they communicate, nay, are conjoined, by correspondences.

84. Since these two worlds are thus distinct, it may be seen very clearly, that the spiritual world is under a different sun from the natural world. For in the spiritual world there is heat and light, equally as in the natural world; but the heat there is spiritual, and likewise the light; and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now because heat and light cannot derive their origin from any other source than from a sun, it may appear hence, that in the spiritual world there is another sun than that in the natural world; and further, that the sun of the spiritual world in its essence is such, that spiritual heat and light can exist from it, and that the sun of the natural world in its essence is such that natural heat can exist from it. All that is spiritual, which is related to good and truth, can arise from no other source than from Divine Love and Divine Wisdom; for all good is of love and all truth of wisdom. Every wise man can see that they are from no other source.

85. That there is another sun than the sun of the natural world has hitherto been unknown. The reason is, that the spiritual of man has so far passed into his natural, that he does not know what spiritual is, nor consequently that there is a spiritual world in which spirits and angels are, other than and different from the natural world. As the spiritual world has lain deeply hidden away from those who are in the natural world, therefore it has pleased the Lord to open the sight of my spirit, that I might see those things which are in that world, as I see those which are in the natural world, and afterwards describe that world; which was done in the work on HEAVEN AND HELL, in one article of which the sun of the spiritual world has also been treated of. For it was seen by me, and it appeared of the same size as the sun of the natural world: it appeared also fiery like it, only more brilliant. It was likewise made known to me that the universal angelic heaven is under that sun; and that the angels of the third heaven see it con-

stantly, the angels of the second heaven very often, and the angels of the first or ultimate heaven sometimes. That all the heat and all the light among them, as well as all the things which appear in that world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but from the Lord. It is the Divine Love and the Divine Wisdom proceeding which appear as a sun in that world. And because love and wisdom in the Lord are one, as was shown in Part I., it is said that that sun is the Divine Love; for the Divine Wisdom is of the Divine Love, thus also it is Love.

87. That sun appears before the eyes of the angels as fiery, because love and fire correspond to each other; for the angels cannot see love with their eyes, but in the place of love that which corresponds to it. For the angels, equally with men, have an internal and an external: their internal is that which thinks and is wise, and which wills and loves, and their external is that which feels, sees, speaks and acts; and all their externals are correspondences of internals; but spiritual, and not natural correspondences. Divine love also is felt as fire by spiritual beings. Hence it is that where fire is mentioned in the Word, it signifies love. The holy fire in the Israelitish Church had such a signification; and on this account it is customary in prayers addressed to God, to ask that heavenly fire, that is, Divine Love, may kindle the heart.

88. As there is such a distinction between the spiritual and the natural, as was shown above in no. 83, therefore nothing whatever from the sun of the natural world can pass into the spiritual world, that is, nothing of its heat and light, or of any object on the earth. The light of the natural world is thick darkness there, and its heat is death there. Nevertheless, the heat of the world can be vivified by the influx of the heat of heaven, and the light of the world can be illustrated by the influx of the light of heaven. Influx takes place by correspondences, and it cannot take place by continuity.

89. HEAT AND LIGHT PROCEEDS FROM THE SUN WHICH EXISTS FROM THE DIVINE LOVE AND THE DIVINE WISDOM. In the spiritual world in which angels and spirits are, there is heat and light, just as in the natural world in which men are; and moreover the heat is similarly felt as heat, and the light is seen as light. But still the heat and light of the spiritual world and of the natural world differ so much, that, as stated above, they have nothing in common. They differ from each other as living and dead. The heat of the spiritual world in itself is living, so also is its light, but the heat of the natural world in itself is dead, and so also is its light. For the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire; and love is alive, and Divine Love is Life itself, while fire is dead, and the solar fire is death itself; it may be so called, because there is absolutely nothing of life in it.

90. Because the angels are spiritual, they cannot live in any other than spiritual heat and light; but men cannot live in any other than natural heat and light; for the spiritual suits the spiritual, and the natural the natural. If an angel should derive the minutest thing from natural heat and light, he would perish; for it disagrees totally with his life. Every man as to the interiors of his mind is a spirit. When a man dies, he steps entirely out of the world of nature, and leaves behind him all its belongings, and he enters into a world in which there is nothing of nature; and in that world he lives so separated from nature that there is not any communication by continuity, that is, as between purer and grosser, but as between prior and posterior; between which no communication is possible except by correspondences. Hence it may be seen that spiritual heat is not a purer natural heat, and spiritual light not a purer natural light, but that they are altogether of a different essence; for spiritual heat and light derive their essence from a sun which is pure Love, this being Life itself; and natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life, as was said above.

91. Since there is such a difference between the heat and light of these respective worlds, it appears plainly whence it is that those who are in the one world cannot see those who are in the other world. For the eyes of a man, who sees from natural light, are from the substance of his world; and the eyes of an angel are from the substance of his world, thus they are formed on either hand to receive adequately their own light. From these things it may be seen from what a degree of ignorance those persons think who do not admit into their faith [the fact] that angels and spirits are men, because they do not see them with their eyes.

92. Hitherto it has not been known that angels and spirits are in an absolutely different light and in a different heat from men; nay, it has not been known that there is another light and another heat. For man in his thought has not penetrated deeper than into the interior or purer things of nature. On this account also many have imagined that the dwellings of angels and spirits are in the ether, and some think that they are in the stars; thus within nature, and not above or beyond it. And yet angels and spirits are entirely above or beyond nature, and in their own world, which is under another sun. And as in that world spaces are appearances, as was shown above, therefore it cannot be said that they are in the ether or in the stars. They are together with man, conjoined to the affection and thought of his spirit. For a man is a spirit; from that he thinks and wills: wherefore the spiritual world is where man is, and in no way far from him. In short, every man as to the interiors of his mind is in that world, in the midst of angels and spirits there; and he thinks from its light, and loves from its heat.

93. THAT SUN IS NOT GOD, BUT IT IS THE PROCEEDING FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD MAN; THE SAME IS THE CASE WITH THE HEAT AND LIGHT FROM THAT SUN. By that sun conspicuous to the angels, and from which they have heat and light, the Lord Himself is not

understood, but the first proceeding from Him is understood, which is the acme of spiritual heat. The acme of spiritual heat is spiritual fire, which is the Divine Love and the Divine Wisdom in their first correspondence. Hence it is that that sun appears fiery, and also that it is fiery to the angels, but not to men. The fire which is fire to men is not spiritual, but is natural; and the difference between the two fires is like the difference between living and dead. Wherefore the spiritual sun by heat vivifies those who are spiritual, and redintegrates spiritual things; but the natural sun indeed does likewise for those who are natural, and for natural things, yet not from itself, but through the influx of spiritual heat, to which it carries subordinate aid.

94. This spiritual fire, in which also light lies in its origin, becomes spiritual heat and light, which decrease in going forth; and the act of decrease is effected by degrees, of which we shall speak in what follows. The ancients represented this by circles glowing with fire and resplendent with light around the head of God; which representation also is common at the present day when God is presented in pictures as a Man.

95. That love produces heat, and wisdom light, is clear from actual experience. When a man loves he grows warm, and when he thinks from wisdom he sees things as it were in light. From this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also respectively correspondences is evident; for heat does not exist in love itself, but from love in the will, and thence in the body; and light does not exist in wisdom, but in the thought of the understanding, and thence in the speech. Wherefore love and wisdom are the essence and life of heat and light: heat and light are procedents, and because they are procedents, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one can know by paying attention to the thoughts of his mind. For when the mind thinks, it sees its objects in light; and they who think spiritually see truths, and see them

in the middle of the night just as well as in the day. On this account also light is predicated of the understanding, and the understanding is said to see ; for a person sometimes says of the subject of which another speaks, that he sees that it is so, that is, he understands. The understanding, because it is spiritual, cannot see in this manner from natural light ; for natural light does not lie in the man, but goes away with the sun. Hence it appears that the understanding enjoys a different light from the eye, and that this light is from a different origin.

97. Let every one beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that spiritual fiery thing which appears before the angels as a sun. Therefore when the Lord manifests Himself to the angels in person, He manifests Himself as a Man ; and this sometimes in the sun, sometimes outside of it.

98. It is from this correspondence that the Lord in the Word is not only called the sun, but also fire and light. And by the sun is understood Himself as to Divine Love and Divine Wisdom together ; by fire, Himself as to Divine Love, and by light, Himself as to Divine Wisdom.

99. SPIRITUAL HEAT AND LIGHT, BECAUSE THEY PROCEED FROM THE LORD AS A SUN, MAKE ONE, AS HIS DIVINE LOVE AND DIVINE WISDOM MAKE ONE. How Divine Love and Divine Wisdom in the Lord make one is explained in Part I. Heat and light make one in like manner, because they proceed, and the things which proceed make one by correspondence ; for heat corresponds to love, and light to wisdom. Hence it follows that as Divine Love is the Divine Esse, and Divine Wisdom is the Divine Existere, as shown above, nos. 14 to 16, so spiritual heat is the Divine proceeding from the Divine Esse, and spiritual light is the Divine proceeding from the Divine Existere. Wherefore, as by that union the Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love, as shown above, nos. 34 to 39, so spiritual heat is of spiritual light, and spiritual

light is of spiritual heat. And because there is such a union, it follows that the heat and light in proceeding from the Lord as a sun are one. It will be seen, however, in what follows, that they are not received as one by angels and men.

100. The heat and light which proceed from the Lord as a sun are the things which by way of eminence are called the Spiritual, and they are called the Spiritual in the singular number, because they are one; wherefore in the following pages where the Spiritual is spoken of, both are meant together. From that spiritual it is that the whole of that world is called spiritual. Through that spiritual all things of that world derive their origin, and thence also their denomination. That heat and that light are said to be the spiritual, because God is called a Spirit, and God as a Spirit is that proceeding. God from His own Essence is called Jehovah; but through that Proceeding He vivifies and enlightens the angels of heaven and the men of the Church. Wherefore also vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That the heat and light, that is, the Spiritual, proceeding from the Lord as a sun, make one, can be illustrated by the heat and light which proceed from the sun of the natural world. These two also make one in going forth from this sun. That they do not make one on earth is not due to this sun, but to the earth; for the latter revolves daily round its axis, and makes a yearly circunivolution according to the ecliptic. Hence there is an appearance that heat and light do not make one; for in the middle of summer there is more of heat than of light, and in the middle of winter more of light than of heat. The like is the case in the spiritual world; only the earth there does not revolve and rotate; but the angels convert themselves more and less to the Lord, and those who convert themselves more receive more of the heat and less of the light, and those who convert themselves less to the Lord receive more of the light and less of the heat. Hence it is that the heavens, which are from the angels, are distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual.

The celestial angels receive more of the heat, and the spiritual angels more of the light ; according to the reception of the heat and light by them, is also the appearance of the lands on which they dwell. The correspondence is plenary, if only for the motion of the earth you substitute the change of state of the angels.

102. And that all spiritual things originating through the heat and light of their own sun, regarded in themselves likewise make one ; and that these things regarded as proceeding from the affections of the angels, do not make one ; will be seen in what follows. When the heat and light make one in the heavens, there is as it were spring-tide among the angels ; but when they do not make one there is either as it were summer, or as it were winter ; not like the winter in the frigid zones, but like the winter in the tropic zones. For the reception of love and wisdom in an even ratio is the very angelic character, and therefore an angel is an angel of heaven according to the union of love and wisdom with him. The same is the case with the man of the Church, if love and wisdom, that is, charity and faith, make one with him.

103. THE SUN OF THE SPIRITUAL WORLD APPEARS IN A MIDDLE ALTITUDE, DISTANT FROM THE ANGELS, AS THE SUN OF THE WORLD APPEARS DISTANT FROM MEN. The idea which most people bring with them from the world concerning God is, that He is overhead on high, and concerning the Lord, that He is in heaven among the angels. They entertain the idea of God as being overhead on high, because in the Word God is called the Most High, and it is said that He dwells on high ; wherefore they raise their eyes and hands upwards during prayer and worship ; not knowing that by the Most High is signified the inmost. Concerning the Lord they entertain the idea that He is in heaven among the angels, because they do not think of Him otherwise than as of another man, while some think of Him as of an angel ; not knowing that the Lord is the Very and one Only God who rules the universe. If He were among the angels in heaven, He

could not have the universe under His gaze, and under His care and government. And unless He shone as a sun before those who are in the spiritual world, the angels could not have any light; for the angels are spiritual, and therefore no other light is suitable to their essence than spiritual light. That there is light in the heavens, immensely exceeding the light on earth, will be seen below when degrees are discussed.

104. In so far, therefore, as concerns the sun from which the angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude; and it also appears distant from the angels as the sun of the world appears distant from men. That sun appears constantly in that altitude and at that distance, nor does it move from its place. Hence it is that the angels have not times divided into days and years, nor any progression of the day from morning, through mid-day, to evening and into night; nor any progression of the year from spring, through summer, to autumn and into winter; but there is perpetual light and perpetual spring. Thus instead of times there are states with them, as was said above.

105. The following are the principal causes why the sun of the spiritual world appears in a middle altitude. FIRST, that the heat and light which proceed from that sun, are thus in their mean degree, and hence in their even ratio, and consequently in their right attempering. For if the sun were to appear above the middle altitude, more of heat than of light would be perceived, if below it, more of light than of heat would be perceived; as is the case on earth when the sun is above or below the middle of the heaven; when above, the heat increases beyond the light, when below, the light increases beyond the heat; for the light remains the same in summer and in winter, but the heat increases and diminishes according to the degrees of the altitude of the sun. The SECOND cause why the sun of the spiritual world appears in a middle altitude above the angelic heaven, is, because there is thus a perpetual spring in all the angelic heavens, whereby

the angels are in a state of peace ; for this state corresponds to spring-time on earth. The THIRD cause is, that thus the angels can always turn their faces to the Lord, and see Him with their eyes. For in every turning of their bodies the angels have the East, and thus the Lord before their faces ; which is peculiar to that world. This would not be the case, if the sun of that world were to appear above or below the middle altitude, and least of all if it appeared overhead in the zenith.

106. If the sun of the spiritual world did not appear distant from the angels, as the sun of the natural world from men, then the universal angelic heaven, and hell under it, and our terraqueous globe under these, could not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord. Comparatively as is the case with the sun of our world ; unless this were at such distance from the earth as we see it, it could not be present and powerful in all lands by its heat and light, thus could not lend a subordinate aid to the sun of the spiritual world.

107. It is most highly necessary to know that there are two suns, one spiritual, and the other natural. The spiritual sun is for those who are in the spiritual world, and the natural sun for those who are in the natural world. Unless this be known, nothing concerning the creation and concerning man, which subjects are to be treated of, can be rightly understood. The effects indeed may be seen, but unless at the same time the causes of the effects are seen, the effects can appear only as it were in dark night.

108. THE DISTANCE BETWEEN THE SUN AND BETWEEN THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO THE RECEPTION OF THE DIVINE LOVE AND THE DIVINE WISDOM BY THEM. All the fallacies which prevail with the evil and with the simple arise from appearances confirmed. So long as appearances remain appearances, they are apparent truths, according to which every one may think and speak ; but when they are accepted for real truths, which is the case when

they are confirmed, then apparent truths become falsities and fallacies. For instance it is an appearance that the sun revolves every day round the earth, and that every year it pursues its course along the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which any one may think and speak; for he can say that the sun rises and sets, and thereby causes morning, mid-day, evening, and night; also that the sun is now in such and such a degree of the ecliptic or of its altitude, and that thereby it causes spring, summer, autumn, and winter. But when any one confirms himself in the position that this appearance is the truth itself, then the confirmer thinks and speaks a falsity originating from a fallacy. The same is the case with innumerable other appearances, not only in natural, civil, and moral things, but also in spiritual things.

109. The like is the case with the distance of the sun of the spiritual world, which sun is the first proceeding of the Divine Love and the Divine Wisdom of the Lord. The truth is that there is no distance; but that distance is an appearance according to the reception of the Divine Love and the Divine Wisdom in their degree by the angels. That distances in the spiritual world are appearances may be seen from what has been shown above, as for instance in nos. 7 to 9, *that the Divine is not in space*, and in nos. 69 to 72, *that the Divine fills all spaces apart from space*. And if there are no spaces, there are no distances, or what amounts to the same thing, if spaces are appearances, distances also are appearances, for distances are of space.

110. The sun of the spiritual world appears in distance from the angels, because the Divine Love and the Divine Wisdom is received by them in an adequate degree of heat and light. For an angel, because he is created and finite, cannot receive the Lord in the first degree of heat and light, such as it is in the sun, for then he would be entirely consumed. Wherefore the Lord is received by the angels in the degree of heat and light corresponding to their love and wisdom. The following may serve as an illustration. An angel of the last or ultimate

heaven cannot ascend to the angels of the third heaven; for if he ascends and enters their heaven, he falls into a kind of swoon, and his life struggles as it were with death; the reason is that he has love and wisdom in a lesser degree, and the heat of his love and the light of his wisdom in the same degree. What, then, would be the case were an angel to ascend to the sun, and come into its fire. On account of the differences of the reception of the Lord by the angels, the heavens also appear distinct from one another. The highest heaven, which is called the third, appears above the second, and the second appears above the first; not that the heavens are mutually distant, but that they appear to be distant; for the Lord is equally present with those who are in the last heaven, as He is with those who are in the third heaven. That which causes the appearance of distance is in the subjects, namely, the angels, not in the Lord.

111. That this is so can scarcely be comprehended by a natural idea, because there is space in that idea; but it can be comprehended by a spiritual idea, because there is no space in it. The angels are in this last idea. So much can, however, be comprehended by a natural idea, that love and wisdom, or what is the same, that the Lord, who is Divine Love and Divine Wisdom, cannot advance through spaces, but that He is present with every one according to reception. That the Lord is present with all, He teaches in Matthew xxviii. 20; and that He makes His abode with those who love Him, John xiv. 21.

112. This may seem a matter of superior wisdom, because it has been confirmed by means of the heavens and the angels; but nevertheless the case is the same with men. Men, as to the interiors of their minds, are warmed and illuminated by the same sun. They are warmed by its heat and illuminated by its light in proportion as they receive love and wisdom from the Lord. The difference between the angels and men is, that angels are under the spiritual sun only, but men are not only under that sun, but also under the sun of this world; for the bodies of men cannot exist and subsist unless they are

under both suns ; not so the bodies of the angels, which are spiritual.

113. THE ANGELS ARE IN THE LORD, AND THE LORD IN THEM ; AND BECAUSE THE ANGELS ARE RECIPIENTS, THE LORD ALONE IS HEAVEN. Heaven is called the dwelling-place of God, and also the throne of God, and hence it is believed that God is there as a king is in his kingdom. But God, that is the Lord, is in the sun above the heavens, and by His presence in the heat and light He is in the heavens, as is shown in the two last paragraphs. And although the Lord in this manner is in heaven still He is there as in Himself. For, as was shown above, nos. 108 to 112, the distance between the sun and heaven is not distance, but appearance of distance. As this distance therefore is only an appearance, it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven. And because He is in the love and wisdom of all the angels, and the angels constitute heaven, He is in the universal heaven.

114. The Lord is not only in heaven, but even is very heaven, because love and wisdom make the angel, and these two are the Lord's with the angels. Hence it follows that the Lord is heaven. For the angels are not angels from their proprium, for the angel's proprium is altogether like the proprium of man, which is evil. The angel's proprium is such because all angels have been men, and this proprium is inherent in them from birth. It is only removed, and in proportion as it is removed, the angels receive love and wisdom, that is, the Lord in themselves. If any one elevates his understanding only a little he may see that the Lord must dwell with the angels in that which is His own, that is, in His proprium, which is love and wisdom ; and not at all in the proprium of the angels, which is evil. Hence it is, that in so far as evil is removed, in so far the Lord is in them, and in so far they are angels. The very angelhood of heaven is the Divine Love and the Divine Wisdom. This Divine is called the Angelic when it is in the angels.

Hence it appears again, that the angels are angels from the Lord, and not from themselves; consequently this applies to heaven also.

115. But how the Lord is in an angel, and an angel in the Lord, cannot be comprehended, unless the nature of the conjunction be known. Conjunction is of the Lord with the angel, and of the angel with the Lord, wherefore the conjunction is reciprocal. This conjunction on the part of the angel is as follows. The angel does not perceive otherwise than that he is in love and wisdom from himself, just as is the case with man, and hence as if love and wisdom were his, or belonged to him. Unless he did so perceive, there would be no conjunction; thus the Lord would not be in him, nor he in the Lord. Neither is it possible for the Lord to be in any angel or in any man, unless he in whom the Lord is with love and wisdom, perceives and feels these as his own. By this means the Lord is not only received, but also, when received, is retained, and likewise beloved in return. Wherefore by this an angel is made wise, and remains wise. Who can wish to love the Lord and his neighbour, and who can wish to be wise, unless he feels and perceives that which he loves, learns, and imbibes as his own? Who otherwise can retain it? If this were not so, the inflowing love and wisdom would have no abiding place, but would flow through and not affect, so that an angel would not be an angel, nor would a man be a man, nay, he would merely be a kind of inanimate thing. From these things it may appear that there must be reciprocity in order that there may be conjunction.

116. But how it is brought about that an angel perceives and feels as his own, and thus receives and retains that which yet is not his own—for as was said above an angel is not an angel from anything of his own, but from those things which are with him from the Lord—shall now be explained. The case in itself is thus. With every angel there is liberty and rationality: these two are with him to the end that he may be receptive of love and wisdom from the Lord. Yet both these, the liberty as well as the rationality, are not his but are the Lord's with him.

Still as these two are intimately conjoined to his life, so intimately that they may be said to be enjoined upon his life, therefore they appear as his properties. From them he is able to think, and to will, and to speak, and act; and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This causes reciprocity, by which conjunction comes. In so far, however, as an angel believes that love and wisdom are in him, and thus claims them to himself as his own, in so far the Angelic is not in him, and hence in so far he has no conjunction with the Lord. For he is not in the truth; and because truth makes one with the light of heaven, in so far he cannot be in heaven. Thereby he denies that he lives from the Lord, and believes that he lives from himself, consequently that he has a Divine essence. In these two, liberty and rationality, consists the life which is called angelic and human. From these things it may appear that an angel has reciprocity for the sake of conjunction with the Lord; but that the reciprocity considered in its faculty, is not his but the Lord's. Hence it is, that if he abuses the principle of reciprocity, by which he perceives and feels as his own what is the Lord's, which is done by appropriating it to himself, he falls down from angelhood. That conjunction is reciprocal, the Lord Himself teaches in John xiv. 20 to 24; xv. 4, 5, 6. And that the conjunction of the Lord with man and of man with the Lord, is in those things which are the Lord's, which are called His words, John xv. 7.

117. There are some who imagine that Adam was in such a state of liberty or freedom of will, that he was able to love God and be wise from himself, and that this freedom of will was lost in his posterity. But this is an error. For man is not life, but a recipient of life, see above, nos. 4 to 6, 54 to 60. And he who is a recipient of life, cannot, from anything of his own, love and be wise: wherefore also Adam, when he willed to be wise and to love on his own account, fell from wisdom and love, and was cast out of Paradise.

118. The same which is now said of an angel must be said of

heaven which consists of the angels, because the Divine in the greatest and least things is the same, as was shown above, nos. 77 to 82. The same which has been said of an angel and of heaven must be said of man and the church: for the angel of heaven and the man of the church act as one by conjunction; and also a man of the church, as to the interiors which belong to his mind, is an angel: but by a man of the church is understood a man in whom the church is.

119. IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND THE REMAINING QUARTERS RESULT ACCORDINGLY. The sun of the spiritual world and its essence, as well as its heat and light, and the presence of the Lord by means of it, have been treated of; we shall now treat also of the quarters of the spiritual world. The reason why that sun and that world are treated of is, because God is treated of, and love and wisdom; and to treat of these subjects otherwise than from their very origin would be to treat them from effects, and not from causes. And yet effects teach nothing but effects, and when they alone are examined they do not bring to light any cause; but causes bring effects to light; and knowing effects from causes is being wise; but seeking out causes from effects is not being wise, because then fallacies present themselves, which the enquirer calls causes, and so wisdom is turned into foolishness. Causes are prior things and effects are posterior things; and from posterior things prior things cannot be seen, but posterior things can be seen from prior things. This is order. This is the reason why the spiritual world is here treated of first, for all causes are there; and afterwards the natural world, where all things that appear are effects.

120. The quarters of the spiritual world shall now be spoken of. There are quarters there in like manner as in the natural world; but the quarters of the spiritual world, like the world itself, are spiritual; whereas the quarters of the natural world, like that world itself, are natural; wherefore they differ so much that they have nothing in common. There are four quarters in

either world, which are called east, west, south, and north. These four quarters in the natural world are constant, determined by the sun in the meridian; in front of it is the north, on one side is the east, on the other side is the west, which quarters are determined by the meridian of each particular place; for the sun's station in the meridian is always the same everywhere, and therefore fixed. It is different in the spiritual world: there the quarters are determined by the sun of that world, which appears constantly in its place, and where it appears, there is the east. Wherefore the determination of the quarters in that world is not, as in the natural world, from the south, but it is from the east; in front of it is the west, on one side is the south, and on the other is the north. But that these quarters are not from the sun there, but from the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121. As these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, therefore the habitations of angels and spirits, all of which are according to these quarters, are also spiritual; and they are spiritual, because the angels and spirits have their places of abode according to their reception of love and wisdom from the Lord. Those who are in a higher degree of love dwell in the east, those who are in a lower degree of love in the west; those who are in a higher degree of wisdom in the south, and those who are in a lower degree of wisdom in the north. Hence it is, that in the Word, by the east, in the supreme sense, is meant the Lord, and in a respective sense love towards Him; by the west, love towards Him decreasing; by the south, wisdom in light; and by the north, wisdom in shade; or similar things relatively to the state of those who are treated of.

122. Since all the quarters in the spiritual world are determined from the east, and by the east, in a supreme sense, is meant the Lord, and also Divine Love, it is evident that the Lord, and love to Him, are the source from which all things are; and that in so far as any one is not in that love, in so far he is

remote from the Lord, and dwells either in the west, or in the south, or in the north, at distances there according to receptions of love.

123. Since the Lord as a sun is constantly in the east, therefore the ancients, among whom all things of worship were representative of spiritual things, when engaged in prayer, turned their faces to the east; and that they might do the like in all worship, they also turned their temples thither. Hence it is, that churches at the present day are also built in like manner.

124. THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT THEY ARE FROM THE ANGELS ACCORDING TO RECEPTION. It has been stated that the angels dwell distinctly in relation to each other, some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love, those in the western in a lower degree of love, those in the southern in the light of wisdom, and those in the north in the shade of wisdom. This diversity of their habitations appears as if it was from the Lord as a sun, when yet it is from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, He as a sun is not in a greater or lesser degree of heat and light with one person than with another, for He is everywhere the same. But he is not received by one in the same degree as by another; and this causes them to appear to themselves to be at a greater or smaller distance from each other, and also variously according to the quarters. From this it follows, that the quarters in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is the case appears from what was shown above, nos. 108 to 112, that distances in the spiritual world are appearances.

125. Because the quarters are various receptions of love and wisdom by the angels, the variety from which that appearance exists must now be spoken of. The Lord is in an angel, and an angel in the Lord, as was shown in the preceding article. But

because it appears as if the Lord as a sun were outside him, it also appears that the Lord sees him from the sun, and that he sees the Lord in the sun, almost in the same manner as an image appears in a mirror. If, therefore, we are to speak according to that appearance, the case is this, that the Lord sees and inspects every one face to face, but that the angels in their turn do not thus see the Lord. Those who are in love to the Lord from the Lord see Him directly, therefore they are in the east and the west; but those who are more in wisdom see the Lord obliquely to the right, and those who are less in wisdom obliquely to the left; therefore the former are in the south, and the latter in the north. The reason why both the latter are in oblique aspect is, because love and wisdom proceed from the Lord as one, but are not received as one by the angels, as was also said before, and the wisdom which abounds over love appears indeed as wisdom, but still is not, because the superabundant wisdom has no life from love in it. From these considerations it is plain whence the diversity of reception arises, agreeably to which the dwellings of the angels appear according to the quarters in the spiritual world.

126. That various reception of love and wisdom constitutes quarter in the spiritual world may appear from this circumstance, that an angel changes quarter according to the increase and decrease of love with him; from which it is evident that the quarter is not from the Lord as a sun, but that it is from the angel according to reception. It is the same with man as to his spirit. He as to his spirit is in a certain quarter of the spiritual world, in whatever quarter of the natural world he may be, for, as was said above, the quarters of the spiritual world have nothing in common with the quarters of the natural world. The man is in the latter as to his body, but in the former as to his spirit.

127. In order that love and wisdom may make one with angel and man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two

chambers, the lungs into two lobes, and in like manner the other members. Thus in the angel and in the man there is a right and a left; and all their right parts have relation to love from which wisdom comes, and all the left parts to wisdom from love; or, what is the same thing, all the right parts have relation to good from which truth comes, and all the left parts to truth from good. Angel and man have these pairs that love and wisdom, or good and truth, may act as one, and that as one they may look to the Lord. But of this more in what follows.

128. From these considerations it may be seen what fallacy and consequent falsity those are in who suppose that the Lord shares out heaven at His own good will, or that He arbitrarily grants that one should have more wisdom and love than another; when nevertheless the Lord wills that one may be wise and be saved equally with another; for He provides means for all. Every one is wise and is saved in proportion as he receives these means, and lives according to them: for the Lord is the same with one as with another; but the recipients, who are angels and men, are dissimilar by reason of dissimilar reception and life. That this is so may appear from those things which have now been said concerning the quarters, and concerning the habitations of the angels according to them, namely, that every diversity is not from the Lord, but from the recipients.

129. THE ANGELS CONSTANTLY TURN THEIR FACES TO THE LORD AS A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST AT THE BACK. All things which are here said of the angels, and of their conversion to the Lord as a sun, are also to be understood of man as to his spirit; for man as to his mind is a spirit, and if he is in love and wisdom, he is an angel. Wherefore also after death when he puts off his externals which he had derived from the natural world, he becomes a spirit, or an angel. And because the angels constantly turn the face to the rising of the sun, thus to the Lord, it is said also of a man who is in love and wisdom from the Lord that he sees God, that he looks to God, that he

has God before his eyes, by which is meant that he leads the life of an angel. Such things are said in the world, both because they actually exist in heaven, and because they actually exist in the spirit of man. Who does not look before himself to God while he prays, no matter to what quarter his face may be turned?

130. The angels constantly turn their faces to the Lord as a sun, because the angels are in the Lord, and the Lord in them, and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself; wherefore they must needs look towards the east where the Lord appears as a sun. Hence it is evident that the angels do not turn themselves to the Lord, but that the Lord turns them to Himself. For when the angels think interiorly of the Lord, they then do not think of Him otherwise than as in themselves. Real interior thought does not make distance, but exterior thought which acts as one with the sight of the eyes. The reason is, that exterior, but not interior, thought is in space; and when it is not in space, as in the spiritual world, still it is in the appearance of space. But these things can be very little understood by a man who thinks of God from space. For God is everywhere, and yet not in space. Thus He is both within and without an angel, and hence an angel can see God, that is, the Lord, both within himself and also without himself; within himself when he thinks from love and wisdom, without himself when he thinks of love and wisdom. Of these things, however, we shall speak in detail in the treatises on THE LORD'S OMNIPRESENCE, OMNISCIENCE, AND OMNIPOTENCE. Let every man beware lest he fall into that execrable heresy that God has infused Himself into men, and that He is in them, and no longer in Himself; when yet God is everywhere, both within man and without him, for He is in all space apart from space, as was shown above, nos. 7 to 10, and 69 to 72. If He were in a man, He would not only be divisible, but also enclosed in space; nay, and a man might then think that he is God. This heresy is so abominable, that in the spiritual world it stinks like a rotten carcase.

131. The conversion of the angels to the Lord is such, that, in every turning of their bodies, they look in front towards the Lord as a sun. An angel may turn round and round, and thereby see the various things which are about him, but still the Lord as a sun appears constantly before his face. This may seem wonderful, but nevertheless it is the truth. It has also been granted to me to see the Lord as a sun thus. I see Him before my face ; and for a number of years to whatever quarter of the world I have turned I have seen Him in a like manner.

132. Since the Lord as a sun, thus the east, is in front of the faces of all the angels of heaven, it follows that the south is to their right, the north to the left, and the west at the back, and so also in every conversion of their bodies. For, as said before, all the quarters in the spiritual world are determined from the east ; wherefore those who have the east before their eyes are in the very quarters, nay, are themselves the determinations of the quarters ; for, as was shown above, nos. 124 to 128, the quarters are not from the Lord as a sun, but from the angels according to reception.

133. Now because heaven is from the angels, and the angels are such, it follows that the universal heaven turns itself to the Lord, and that heaven by this conversion is ruled by the Lord as one man ; even as heaven is in the sight of the Lord. That heaven is as one man in the sight of the Lord may be seen in the work on HEAVEN AND HELL, nos. 59 to 87. The quarters of heaven also originate thence.

134. Since the quarters are thus inscribed as it were on the angel, and also on the universal heaven, therefore an angel, differently from a man in the world, knows his house and his place of abode wherever he goes. A man does not know his house and place of abode from any quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. Nevertheless birds and beasts have such a knowledge in them, for it is implanted in them to know of

themselves their homes and places of abode, as is known from much experience. A sign that such is the case in the spiritual world. For all things which exist in the natural world are effects, and all things which exist in the spiritual world are the causes of those effects. The natural, which does not derive its cause from the spiritual, does not exist.

135. ALL THE INTERIORS BOTH OF THE MIND AND THE BODY OF ANGELS ARE TURNED TO THE LORD AS A SUN. The angels have an understanding and a will, and they have a face and a body. They have also the interior things of the understanding and will, as well as of the face and the body. The interiors of the understanding and the will are the things which belong to their interior affection and thought; the interiors of the face are the brains; and the interiors of the body are the viscera, of which the primary are the heart and the lungs. In short, the angels have all things in general and in particular that men have on earth: it is by virtue of these things that angels are men. The external form apart from those internal things does not make them men, but the external form together with these internals, nay from them, does make them men; otherwise they would be only images of man, in which there is no life, because the form of life is not within.

136. It is well known that the will and understanding rule the body at their nod, for what the understanding thinks, the mouth speaks, and what the will wills, the body does. From these considerations it is plain that the body is a form corresponding to the understanding and the will. And because form is predicated also of the understanding and the will, it is plain that the form of the body corresponds to the form of the understanding and the will. But this is not the place to describe the nature of these respective forms. There are also innumerable things in either form; and innumerable things on either side act as one, because they mutually correspond to each other. Hence it is that the mind, comprising the will and the understanding, rules the body at its beck, thus altogether as

it rules itself. From these considerations it follows that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind will be spoken of below, after the degrees of life have been treated of; likewise also the interiors of the body.

137. Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, the interiors of the body also do likewise; and because the exteriors of both, the mind as well as the body, depend upon their interiors, it follows that they also do likewise. For what the external does, it does from the internals, since the general derives all it has from the particulars out of which it arises. Hence it appears that because an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are also turned in the same direction. The like holds with man; if he has the Lord constantly before his eyes, which is the case if he is in love and wisdom, he then looks to Him not only with his eyes and face, but also with his whole mind and his whole heart, that is, with all things of the will and the understanding, and at the same time with all things of the body.

138. This conversion towards the Lord is an actual conversion, and a kind of elevation. For the subject is elevated into the heat and light of heaven, which is effected by an opening of the interiors; and when these are opened, love and wisdom flow into the interiors of the mind, and the heat and the light of heaven into the interiors of the body. Hence the elevation; which is like rising out of a cloud into clear air, or out of air into ether. And love and wisdom with their heat and light are the Lord with the man, Who, as was said above, turns the man to Himself. The contrary occurs with those who are not in love and wisdom, and still more with those who are against love and wisdom. The interiors of their minds as well as of their bodies are closed, and when they are closed the exteriors re-act against the Lord, for such is their inherent nature. Hence it is

that they turn their backs to the Lord, and to turn the back thus is to turn to hell.

139. This actual conversion to the Lord is from love and at the same time from wisdom ; not from love alone, nor from wisdom alone ; for love alone is like *Esse* apart from its *Existere*, since love exists in wisdom ; and wisdom apart from love is like *Existere* apart from its *Esse*, since wisdom exists from love. Love indeed is possible without wisdom ; but such love is man's, and not the Lord's ; and wisdom also is possible without love. This last wisdom is indeed from the Lord, but it has not the Lord in it ; for it is like the light of winter, which is indeed from the sun, but nevertheless the essence of the sun, which is heat, is not in it.

140. EVERY SPIRIT, WHATEVER HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE. What a spirit is, and what an angel, shall first be stated. Every man after death comes first into the world of spirits, which is in the middle between heaven and hell, and there goes through his times or his states, and according to his life is prepared either for heaven or for hell. So long as he stays in that world he is called a spirit : he who is raised from that world into heaven is called an angel ; but he who is cast down into hell is called a satan, or a devil. So long as these are in the world of spirits, he who is prepared for heaven is called an angelic spirit, and he who is prepared for hell an infernal spirit ; the angelic spirit in the meantime is conjoined with heaven, and the infernal spirit with hell. All the spirits who are in the world of spirits are adjoined to men ; because men, as to the interiors of their minds, are in like manner between heaven and hell ; and through these spirits they communicate with heaven or with hell according to their life. It is to be observed that the *WORLD OF SPIRITS* is one thing, and the *SPIRITUAL WORLD* another : the world of spirits is that which has just been spoken of ; but the spiritual world embraces that world, and also heaven and hell.

141. Something shall also be said concerning Loves, because

the subject now under consideration is the conversion of angels and spirits from their loves to their loves. The universal heaven is distinguished into societies according to all the differences of loves; in like manner hell, and in like manner the world of spirits. But heaven is distinguished into societies according to the differences of heavenly loves; hell into societies according to the differences of infernal loves; and the world of spirits, according to the differences of loves, both heavenly and infernal. There are two loves which are the heads of all the rest, or to which all other loves stand related; the love which is the head, or to which all heavenly loves have relation, is love to the Lord; and the love which is the head, or to which all infernal loves have relation, is the love of ruling from the love of self. These two loves are diametrically opposed to each other.

142. Since these two loves, love to the Lord, and the love of ruling from the love of self, are altogether opposed to each other, and because all who are in the love to the Lord turn to the Lord as a sun, as was shown in the preceding article, it may appear that all who are in the love of ruling from the love of self, turn their backs to the Lord. They turn in this opposite direction, because those who are in love to the Lord, love nothing more than to be led by the Lord, and will that the Lord only shall rule; but those who are in the love of ruling from the love of self, love nothing more than to be led by themselves, and will that they themselves alone may rule. It is said here the love of ruling from the love of self, because there is a love of ruling from the love of doing uses. This love, because it makes one with love towards the neighbour, is a spiritual love. But this love cannot be called love of ruling, but a love of doing uses.

143. Every spirit, of whatever quality, turns to his ruling love, because love is the life of every one, as was shown in Part I, nos. 1, 2, 3; and the life turns its receptacles which are called members, organs, and viscera, thus the whole man, to that society which is in a similar love with itself, where consequently its love is.

144. Since the love of ruling from the love of self is entirely opposed to love to the Lord, therefore spirits who are in that love of ruling, turn the face backwards from the Lord, and hence look with their eyes to the west of the spiritual world; and thus because of the wrong conversion of their bodies, the east is behind them, the north is at their right, and the south at their left. The east is behind them because they hate the Lord; the north is at their right because they love fallacies and their resultant falsities, and the south is at their left because they spurn the light of wisdom. They may turn themselves round and round, but all the things which they see about them appear similar to their love. All these are natural-sensual; and some of them are of such a nature that they imagine that they alone live, and look upon others as images; they believe that they are wise more than all others, although they are insane.

145. In the spiritual world ways appear laid out like the ways in the natural world; some lead to heaven and some to hell; but the ways which lead to hell do not appear to those who are going to heaven, nor do the ways which lead to heaven appear to those who are going to hell. There are innumerable ways of this kind; for there are ways which lead to every society of heaven, and to every society of hell. Each spirit enters the way which leads to the society of his own love, nor does he see the ways which lead in another direction. Hence it is that each spirit, as he turns himself to his ruling love, also goes on in it.

146. THE DIVINE LOVE AND THE DIVINE WISDOM WHICH PROCEED FROM THE LORD AS A SUN, AND MAKE HEAT AND LIGHT IN HEAVEN, IS THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT. In the Doctrine of the New Jerusalem concerning the Lord it was shown, that God is one in person and in essence, and that in Him there is a trinity, and that that God is the Lord. Also, that His trinity is named Father, Son, and Holy Spirit; and that the Divine, the source of all—*Divinum*

a Quo—is named the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. It is called the proceeding Divine, and yet no one knows whence it is that it is called proceeding. This is not known, because heretofore it has not been known that the Lord appears as a sun before the angels, and that from that sun proceeds heat which in its essence is Divine Love, and also light which in its essence is Divine Wisdom. So long as these things were unknown, men could not think otherwise than that the proceeding Divine is the Divine in itself, wherefore also the Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit. But now when it is known that the Lord appears as a sun, a just idea may be had of the proceeding Divine which is called the Holy Spirit, as being one with the Lord, but as proceeding from Him as heat and light from the sun. This also is the reason why the angels are in Divine heat and Divine light exactly in proportion as they are in love and wisdom. Without this knowledge, that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds from Him, no one can ever know what is meant by proceeding, whether it means only communicating those things which are the Father's and the Son's, or only enlightening and teaching. But still, when it was known that God is one, and that He is omnipresent, there was no ground why enlightened reason should have acknowledged the proceeding Divine as the Divine in itself, and called it God, and made a division.

147. It was shown above that God is not in space, and that thereby He is omnipresent; also that the Divine is the same everywhere, but that His apparent variety is in angels and men by reason of various reception. Now because the Divine which proceeds from the Lord as a sun is in Light and Heat, and the light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds; it may appear that according as the interiors which are the things of the understanding with a man or an angel,

are veiled round by such clouds, he is in such wise a receptacle of the proceeding Divine. By clouds are meant spiritual clouds which are thoughts, which, if they come from truths, agree with Divine Wisdom, but if from falsities, disagree; thus also thoughts from truths in the spiritual world, when they are presented to the sight, appear as shining white clouds, and thoughts from falsities as black clouds. From these things it may appear that the Divine proceeding is indeed in every man, but is variously veiled over by each.

148. Since the Divine itself is present in angel and in man by spiritual heat and light, therefore it is said of those who are in the truths of Divine Wisdom and in the goods of Divine Love, when they are affected by these, and from affection think from them and about them, *that they grow warm with God*; which also happens sometimes so that it is perceived and felt, as when a preacher speaks from zeal. Of these same persons it is also said, *that they are enlightened by God*, because the Lord, by his proceeding Divine, not merely kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. That the Holy Spirit is identical with the Lord, and that it is the very truth from which man has enlightenment, is evident from these passages in the Word. Jesus said, "When THE SPIRIT OF TRUTH is come, he will guide you into all truth; he shall not speak of himself; but whatsoever he shall have heard, that shall he speak" (John xvi. 13.) "He shall glorify Me, for he shall receive of Mine, and shall show it unto you" (John xvi. 14, 15). "That he will be with the disciples and in them" (John xv. 26). Jesus said, "the words that I speak unto you, they are spirit and they are life" (John vi. 63.) From these passages it is evident that the very Truth which proceeds from the Lord is called the Holy Spirit; which because it is in light, enlightens.

150. Enlightenment which is attributed to the Holy Spirit is indeed in man from the Lord, but nevertheless it is brought about by the mediation of spirits and angels. The nature of that mediation, however, cannot yet be described; only that angels

and spirits cannot by any means enlighten or illustrate a man from themselves, because they, in like manner as man, are enlightened by the Lord: and as they are enlightened in like manner, it follows that all enlightenment or illustration is from the Lord alone. It takes place by the mediation of angels or spirits, because the man who is in enlightenment or illustration, is then placed in the midst of such angels and spirits as receive from the Lord alone more enlightenment than others.

151. THE LORD CREATED THE UNIVERSE AND ALL THINGS BELONGING TO IT BY MEANS OF THE SUN WHICH IS THE FIRST PROCEEDING OF THE DIVINE LOVE AND THE DIVINE WISDOM. By the Lord is meant God from eternity, namely Jehovah, who is called Father and Creator, because the Lord is one with Him, as has been shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD: wherefore in the following pages, where also creation is treated of, He is named the Lord.

152. That all things in the universe were created by the Divine Love and the Divine Wisdom, was fully shown in Part I., especially nos. 52, 53; here now it is shown that this took place by means of the sun which is the first proceeding of the Divine Love and the Divine Wisdom. No one who is capable of seeing effects from causes, and afterwards by causes effects in their order, and in series, can deny that the sun is the first, the prime, of creation, for all those things which are in its world subsist from it; and because they subsist from it, they also have existed from it. The one fact involves the other, and proclaims it. Thus all things are under the view of the sun, because it has put them into existence; and keeping them under its view amounts to putting them into existence continually; wherefore also it is said that subsistence is perpetual existence. And if anything were withdrawn entirely from the influx of the sun through the atmospheres, that thing would be dissolved instantaneously; for the atmospheres, which are purer and again purer, and actuated in potency by the sun, hold all things in connection. Now because the subsistence of the universe,

and of all things belonging to it, is from the sun, it is evident that the sun is the prime originant in creation. Creation is spoken of by the sun, but this means by the Lord through the sun; for the sun also is created by the Lord.

153. There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world. All things have been created by the Lord through the sun of the spiritual world, but not through the sun of the natural world; for the latter sun is far below the former; it is in middle distance: above it is the spiritual world, and below it is the natural world; and the sun of the natural world has been created to render subordinate aid; this aid will be spoken of in what follows.

154. The universe and all things belonging thereto were created by the Lord by means of the sun of the spiritual world, because that sun is the first proceeding of the Divine Love and the Divine Wisdom, and from the Divine Love and the Divine Wisdom all things are, as was pointed out above, nos. 52 to 82. Three things there are which exist in every created thing, in the greatest as well as in the least, namely, end, cause, and effect. A created thing in which these three are not, is not possible. These three exist in the greatest, that is, in the universe, in the following order. In the sun, which is the First proceeding of the Divine Love and the Divine Wisdom, is the end of all things; in the spiritual world are the causes of all things; in the natural world are the effects of all things. But how these three are in the first things and in the last [in the Primes and in the Ultimates] shall be shown in what follows. Now, because no created thing is possible in which these three are not, it follows that the universe, and all things belonging to it, have been created by the Lord through the sun, where the end of all things is.

155. Actual creation cannot be brought within conception unless space and time are removed from the thought; but if these are removed, it may be comprehended. Remove them if you can, or as much as you can, and keep the mind in idea

abstracted from space and time, and you will perceive that the maximum of space and the minimum of space in no wise differ from each other; and then you cannot but have the like idea of the creation of the universe, and of the creation of the singulars in the universe; [you will also perceive] that the diversity in created things comes from the fact that there are infinite things in God Man, and hence indefinite things in the sun, which is the first proceeding from Him, which indefinite things exist as in an image in the created universe. Hence it is that no two things anywhere can possibly be the same. Hence comes the variety of all things, a variety which is placed before the eyes together with space in the natural world, and placed in the appearance of space in the spiritual world: and it is a variety of generals and it is a variety of singulars. These are the things which have been pointed out in Part I., where it is shown that in God Man infinite things are distinctly one, nos. 17 to 22; that all things in the universe have been created by the Divine Love and the Divine Wisdom, nos. 52, 53; that all things in the created universe are recipients of the Divine Love and of the Divine Wisdom of God Man, nos. 54 to 60; that the Divine is not in space, nos. 7 to 10; that the Divine fills all spaces apart from space, nos. 69 to 72; that the Divine is the same in the greatest and the least things, nos. 77 to 82.

156. The creation of the universe, and of all things belonging to it cannot be said to have been accomplished from space to space, or from time to time, thus progressively and successively, but from eternity and from infinity; not from eternity of time, because there is no such thing, but from eternity not of time, for this is the same with the Divine; nor from infinity of space, because again there is no such thing, but from infinity not of space, which also is the same with the Divine. I know that these things transcend the ideas of the thoughts which are in natural light, but they do not transcend the ideas of the thoughts which are in spiritual light, for in these ideas there is nothing of space and time. Nay, they do not altogether transcend the ideas which are in natural light; for when it is said

that infinity of space is not possible, every one affirms this from reason; the case is the same with eternity, for this is infinity of time. If you say to eternity, this is comprehended from time, but from eternity is not comprehended, unless time be removed.

157. THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND HENCE DEAD, AND NATURE, BECAUSE IT DERIVES ORIGIN FROM THAT SUN, IS DEAD. Creation itself can in no wise be ascribed to the sun of the natural world, but all to the sun of the spiritual world; because the sun of the natural world is wholly dead, but the sun of the spiritual world is alive; for it is the first proceeding of the Divine Love and the Divine Wisdom; and what is dead does nothing whatever of itself, but is acted upon. Wherefore to ascribe to it anything of creation would be like ascribing the work of the artificer to the instrument with which the hands of the artificer operate. The sun of the natural world is pure fire from which the all of life has been abstracted; but the sun of the spiritual world is fire in which there is Divine Life. The angelic idea concerning the fire of the sun of the natural world, and concerning the fire of the sun of the spiritual world, is this; that the Divine Life is internally in the fire of the sun of the spiritual world, but externally in the fire of the sun of the natural world. From this it may appear that the actuality of the natural sun is not from itself, but from the living force proceeding from the sun of the spiritual world. Wherefore if the living force of that sun were withdrawn or taken away, the natural sun would collapse. Hence it is that of all the forms of the worship of a God the worship of the sun is the lowest, for it is quite dead as the sun itself is dead; and hence that worship in the Word is called abomination.

158. As the sun of the natural world is pure fire, and hence it is dead, therefore also the heat proceeding from it is dead heat, and likewise the light proceeding from it is dead. The atmospheres, too, which are called ether and air, and which receive and carry down in their bosom the heat and light of

that sun are dead. Since these are dead all things of the surface of the ground in general and in particular, which are under the atmospheres, and are called earths, are dead. But still these things, all and singular, are girded round by spiritual things which proceed and flow forth from the sun of the spiritual world. Unless they were so engirded the earths could not have been stirred into activity, and could not have produced the forms of uses, which are plants, or the forms of life, which are animals; nor could have supplied those matters through which man exists and subsists.

159. Now, because nature begins from that sun, and all that exists and subsists from it is called natural, it follows that nature, with all things belonging thereto, in general and in particular, is dead. That nature in man and in animals appears as it were alive, is owing to the Life which accompanies and actuates.

160. Since the lowest things of nature which form the earths are dead, and are not mutable and various according to the states of affections and thoughts, as in the spiritual world, but are immutable and fixed, therefore there are spaces in nature, and there are distances of spaces. These things are so, because creation has ceased there, and subsists in rest. Hence it is evident that spaces are proper to nature; and because spaces in nature are not appearances of spaces according to states of life, as in the spiritual world, they also may be called dead.

161. Since times in like manner are stated and constant, they also are proper to nature; thus the time of a day is constantly twenty-four hours, and the time of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and cold, by which the times are varied, are also constant in returning. The states which recur daily are morning, noon, evening, and night; and those which recur yearly are spring, summer, autumn, and winter: the states of the year also constantly vary the states of the days. All these states, because they are not states of life, as in the

spiritual world, are also dead : for in the spiritual world there is continual light and continual heat, and the light corresponds to the state of wisdom, and the heat to the state of love, with the angels ; whence their states are living.

162. From these things the fatuity of those who ascribe all things to nature may be seen. Those who have confirmed themselves for nature have induced on themselves the state that they are no longer willing to raise the mind above nature ; wherefore their minds are shut above, and opened below. A person thus becomes sensual-natural, a spiritually dead man ; and because he then thinks only from such things as he has imbibed out of the senses of the body, or through the senses from the world, he also at heart denies God. Then because conjunction with heaven is broken, conjunction with hell is established, the faculty of thinking and willing alone remaining ; the faculty of thinking, from rationality, and the faculty of willing, from liberty ; which two faculties every man has from the Lord, nor are they ever taken away. These two faculties are possessed equally by devils as by angels ; but the devils apply them to growing insane and to doing evil, but the angels to growing wise and to doing good.

163. WITHOUT TWO SUNS, THE ONE LIVING AND THE OTHER DEAD, THERE CAN BE NO CREATION. The universe in general is distinguished into two worlds, the spiritual and the natural. Angels and spirits dwell in the spiritual world, and men in the natural world. These two worlds are entirely similar in external appearance, so similar that they cannot be distinguished ; but as to their internal complexion they are entirely dissimilar. The men who are in the spiritual world, who, as said above, are called angels and spirits, are spiritual, and, being spiritual, they think spiritually and speak spiritually. But the men who are in the natural world are natural, and therefore think naturally and speak naturally ; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the

natural, are entirely distinct from each other, so that they can by no means be together.

164. Now because these two worlds are so distinct, it is necessary that there should be two suns, one from which all spiritual things are, and another from which all natural things are. And because all spiritual things in their origin are living, and all natural things from their origin are dead, and suns are origins, it follows that the one sun is living and that the other sun is dead; also, that the dead sun itself is created through the living sun by the Lord.

165. A dead sun was created for this reason that in the last things, in the ultimates, all things may be fixed, stated, and constant, and that on this ground existences may come forth which shall be perennial and ever-during. Thus and in no other way is creation founded. The terraqueous globe, in which, upon which, and about which, such things exist, is as a basis and firmament; for it is the last work, the *ultimum opus*, in which all things end, and upon which they rest. That it is also as a matrix, from which effects, which are the ends of creation, are produced, will be shown in what follows.

166. That all things were created by the Lord through the living sun, and nothing through the dead sun, may appear from this consideration, that the living thing disposes the dead thing in plastic obedience, and forms it for uses, which are its ends; but not conversely. No one but a person deprived of reason can think that all things are from nature, and that life even comes from her; whoever thinks thus does not know what life is. Nature cannot fashion life in any wise, for nature in itself is altogether inert. For the dead thing to act upon the living thing, or for the dead force to act upon the living force, or, what is the same, for the natural to act upon the spiritual, is entirely contrary to order, and therefore to think that it does so is contrary to the light of sound reason. The dead thing, the natural thing, may indeed in many ways be perverted or changed by external accidents, but still it cannot act upon life; but life acts into it, according to any change of form which has been induced.

The like applies to physical influx into the spiritual operations of the soul; this, it is well known, does not exist, because it is not possible.

167. THE END OF CREATION EXISTS IN ULTIMATES, WHICH END IS, THAT ALL THINGS MAY RETURN TO THE CREATOR, AND THAT THERE MAY BE CONJUNCTION. In the first place, something shall be said of ends. There are three things which follow in order, which are called the first end, the middle end, and the last end; and they are also called the end, the cause, and the effect. These three must be together in everything, in order that it may be anything. For a first end without a middle end, and at the same time a last end, is impossible; or, what is the same thing, an end alone without a cause and an effect is impossible. So neither is a cause alone possible without an end from which it is, and without an effect in which it is; nor is an effect alone possible, that is, an effect without a cause and its end. That this is so may be comprehended if it be considered that an end without an effect, that is, separated from an effect, is not an existing thing, and therefore is a mere term. Thus an end, in order that it may actually be an end, must be terminated, and it is terminated in its effect, in which it is for the first time called an end, because it is an end. It appears as if the agent or efficient exists by itself; but this is an appearance arising from the fact that it is in the effect; but if it is separated from the effect it is annulled in a moment. From these things it appears that these three, end, cause, and effect, must be in everything to make it anything.

168. Moreover it requires to be known, that the end is the all in the cause, and also the all in the effect: hence it is that the end, the cause, and the effect, are called the first end, the middle end, and the last end. But that the end may be all in the cause, there must be something out of the end in which the end shall be; and that it may be all in the effect, there must be something out of the end through the cause, in which the end shall be. The end cannot be in itself alone, but it must be in

something existing from itself, in which it may dwell as to all that is its own, and effect deeds of action, until at last it subsists. That in which it subsists is the last or ultimate end, which is called the effect.

169. These three things, namely, end, cause, and effect, are in the created universe, both in its greatest things and in its least things. These three are in the greatest and least things of the created universe, because these three are in God the Creator, Who is the Lord from eternity. But because he is Infinite, and infinite things are in the Infinite distinctly one, as was shown above, nos. 17 to 22, therefore also these three in Him, and these three in His infinites, are distinctly one. Hence it is that the universe, which was created from His Esse, and which, regarded as to uses is His image, has obtained these three in all things belonging to it, in general and in particular.

170. The universal end, the end of all things in creation, is, that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there be subjects in which His Divine may be as in Itself, thus in which it may dwell and abide. In order that these subjects may be the dwellings and mansions of Himself, they must be recipients of His love and wisdom as of themselves; thus they must be those who shall elevate themselves to the Creator as of themselves, and shall conjoin themselves with Him: without this reciprocity no conjunction is possible. These subjects are men, who are able to elevate and conjoin themselves as of themselves. That men are such subjects, and that they are recipients of the Divine as of themselves, has been pointed out above many times. Through this conjunction, the Lord is present in every work created by Himself. For all has been created finally for the sake of man. Wherefore the uses of all things which are created, ascend by degrees from the last things to man, and through man to God the Creator from whom they are, as was shown above, nos. 65 to 68.

171. Creation continually proceeds to this last or ultimate end by these three things, which are end, cause, and effect,

because these three are in the Lord the Creator, as was said just above; and the Divine is in all space apart from space, nos. 69 to 72; and is the same in the greatest and least things, nos. 77 to 82. Hence it is evident that the created universe, in its general progression to its ultimate end, is relatively the middle end. For out of the ground, by the Lord the Creator, forms of uses are continually raised in their order up to man, who as to his body is also from the ground. He, man, is next elevated by the reception of love and wisdom from the Lord; and that he may receive love and wisdom all means are provided; and he has been so made that he can receive, if only he will. From what has now been said it may be seen, though as yet merely in a general manner, that the end of creation exists in the last things or ultimates; which end is, that all things may return to the Creator, and that conjunction may exist.

172. That these three, end, cause, and effect, are in all things that are created, in general and in particular, may also appear from this, that all effects, which are called ultimate ends, become anew first ends, in continuous series from the Prime end Who is the Lord the Creator, all the way to the ultimate end, which is the conjunction of man with Him. That all last ends become anew first ends is plain from this, that there is nothing so inert and dead as to be totally devoid of working power. Even out of sand a nature breathes which contributes aid to producing something, and therefore to effecting something.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

PART III.

173. IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS AND EARTHS, AS IN THE NATURAL WORLD; BUT THE FORMER ARE SPIRITUAL, WHEREAS THE LATTER ARE NATURAL. That the spiritual world and the natural world are alike, with this difference only, that all things of the spiritual world, in general and in particular, are spiritual, and all things of the natural world, in general and in particular, are natural, has been stated in the preceding pages, and shown in the work on HEAVEN AND HELL. Inasmuch as these two worlds are alike, therefore there are atmospheres, waters, and earths in both, which are generals through which and from which all things exist, in general and in particular, with infinite variety.

174. As regards the atmospheres, which are called ethers and airs, they are alike in both worlds, the spiritual and the natural, with this difference, that those in the spiritual world are spiritual, and those in the natural world are natural. The former are spiritual, because they exist from the sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him receive in themselves Divine fire which is love, and Divine light which is wisdom, and carry down these to the heavens where the angels are; and cause the presence of that sun in the greatest and in the least things there. The spiritual atmospheres are discrete substances, or least forms, originating from the sun; and as they each singly

receive the sun, therefore the fire of the sun, divided into so many substances or forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat, adequate at last to the love of the angels in heaven, and of the spirits under heaven. So likewise the light of the sun. The natural atmospheres are similar to the spiritual atmospheres in this respect, that they also are discrete substances and least forms, originating from the sun of the natural world; which also singly receive the sun and store up its fire in themselves, and temper it, and carry it down as heat to the earth, the dwelling-place of men; and in like manner the light.

175. The difference between the spiritual atmospheres and the natural atmospheres is this, that the spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they contain these within themselves; whereas the natural atmospheres are not receptacles of Divine fire and Divine light, but they are receptacles of the fire and light of their own sun, which in itself is dead, as was shown above; wherefore interiorly there is nothing in them from the sun of the spiritual world, but still they are environed by the spiritual atmospheres which are from the spiritual sun. That this is the difference between the spiritual atmospheres and the natural atmospheres is derived from the wisdom of the angels.

176. That there are atmospheres in the spiritual world, equally as in the natural world, may appear from this consideration, that angels and spirits breathe, and also speak and hear, equally with men in the natural world; and respiration, and likewise speech and hearing, are effected through the ultimate atmosphere which is called air. Also from this,—that angels and spirits see equally with men in the natural world, and sight is not possible except through an atmosphere purer than air. Also from this,—that angels and spirits think and are effected equally with men in the natural world, and thought and affection are not possible except by means of still purer atmospheres. And lastly, from this,—that all things belonging to the bodies of angels and spirits, external things as well as

internal, are held together in connection, the external things by an aërial atmosphere, and the internal things by ethereal atmospheres. Without the circumpressure and action of these atmospheres it is clear that the interior and exterior forms of the body would dissolve away. Since the angels are spiritual, and the parts of their bodies, all and singular, are held together in connection, form, and order by atmospheres, it follows that these atmospheres are spiritual; and they are spiritual, because they arise from the spiritual sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord.

177. That in the spiritual world there are also waters, and likewise lands, as in the natural world, with this difference, that the waters and earths of the spiritual world are spiritual, was said above, and is shown in the work on HEAVEN AND HELL, And because these are spiritual, they are actuated and modified by the heat and light of the spiritual sun by means of the atmospheres proceeding from it, just as the waters and earths in the natural world are actuated and modified by the heat and light of the sun of their world by means of its atmospheres.

178. Atmospheres, waters, and lands, are here mentioned, because these three are generals, through which and from which all things, in general and in particular, exist in infinite variety. The atmospheres are the active forces, the waters are the middle forces, and the earths are the passive forces, from which all effects exist. That these three are such forces in their series is due solely to the life which proceeds from the Lord as a sun, and which causes them to be active.

179. THERE ARE DEGREES OF LOVE AND WISDOM, AND HENCE DEGREES OF HEAT AND LIGHT, ALSO DEGREES OF ATMOSPHERES. Unless it be known that there are degrees, also what they are, and what their nature is, the things that follow cannot be comprehended; since there are degrees in every created thing, thus in every form; wherefore this Part of the Angelic Wisdom will treat of Degrees. That there are degrees of love

and wisdom may appear manifestly from the angels of the three heavens. The angels of the third heaven so far excel the angels of the second heaven in love and wisdom, and these, the angels of the last or ultimate heaven, that they cannot be together; degrees of love and wisdom distinguish and separate them. Hence it is that the angels of the lower heavens cannot ascend to the angels of the higher heavens, and if they are allowed to ascend, they do not see the higher angels or anything that is about them. The reason why they do not see them is, that their love and wisdom is in a higher degree, which transcends perception. Each angel is his own love and his own wisdom, and love together with wisdom in its own form is a man, because God, who is Love itself and Wisdom itself, is a Man. Sometimes it has been granted me to see that angels of the last heaven ascended to the angels of the third heaven, and when they had made their way thither, I heard them complaining that they did not see any one, and yet they were in the midst of the higher angels. Afterwards they were instructed, that those angels were invisible to them, because their love and wisdom were imperceptible to them, and it is love and wisdom that cause an angel to appear as a man.

180. That there are degrees of love and wisdom appears still more manifestly from the love and wisdom of the angels relatively to the love and wisdom of men. That the wisdom of the angels is relatively ineffable is well known; and that it is incomprehensible to men when they are in natural love, will be seen in what follows. It appears ineffable and incomprehensible because it is in a higher degree.

181. Since there are degrees of love and wisdom, there are also degrees of heat and light. By heat and light are meant spiritual heat and light, such as the angels have in the heavens, and such as men have as to the interiors belonging to their minds; for men have a like heat of love, and a like light of wisdom, with the angels. In the heavens the case is thus: in proportion to the quality and quantity of love which the angels have, in the same proportion is the quality and quantity of

their heat ; and the same is the case with their light in respect to their wisdom : the reason is, that with them the love is in the heat, and the wisdom in the light, as was shown above. It is the same with men on earth, but with this difference, that the angels feel that heat, and see that light, but men do not, because men are in natural heat and light, and while this is the case they do not feel spiritual heat, except by a certain delight of love, nor do they see spiritual light except by a perception of truth. Now as man, so long as he is in natural heat and light, knows nothing of the spiritual heat and light within him, and this cannot be known excepting through experience from the spiritual world, therefore we shall in the first place speak here of the heat and light in which the angels and their heavens are. Enlightenment on this subject is possible from this source, and from no other.

182. But the degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not come thus under ideas of thought ; but the degrees of spiritual light can be described, because light, being of thought, falls into those ideas ; from the degrees of light the degrees of spiritual heat can even be comprehended ; for they are in a like degree. With respect then to the spiritual light in which the angels are, it has been granted me to see it with my eyes ; the light with the angels of the higher heavens is so shining white that it cannot be described, not even by the shining whiteness of snow, and also so ruddy that this also cannot be described, not even by the beams of the sun of this world. In a word, that light exceeds a thousand times the noon-day light on earth. But the light with the angels of the lower heavens can be described in a measure by comparisons, although it still exceeds the most intense light of our world. The cause why the light of the angels of the higher heavens cannot be described is, that their light makes one with their wisdom, and because their wisdom, relatively to the wisdom of men, is ineffable, so also their light is indescribable. From these few things it may appear that there are degrees of light ; and

because wisdom and love are in similar degree, it follows that there are similar degrees of heat.

183. Since the atmospheres are the receptacles and continents of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light, and also that there are as many as there are degrees of love and wisdom. That there is a plurality of atmospheres, and that they are distinct from each other by means of degrees, has been manifested to me by much experience in the spiritual world; especially from this, that the angels of the lower heavens cannot breathe in the region of the higher angels, and that they appear to themselves to gasp for breath, as is the case with living creatures which are raised out of the air into the ether, or out of water into air. The spirits below the heavens also appear as in a misty cloud. That there is a plurality of atmospheres, and that they are distinct from each other by means of degrees, may be seen above, no. 176.

184. DEGREES ARE OF TWOFOLD KIND, DEGREES OF ALTITUDE AND DEGREES OF LATITUDE.—The knowledge of degrees is as it were a key for opening the causes of things, and for entering into them. Without this knowledge, scarcely anything of cause can be known. For without it, the objects and subjects of both worlds appear of such a sameness, as if there were nothing involved in them except what is seen with the eye; when yet relatively to the things which lie hidden within, what is thus seen is as one to a thousand or to tens of thousands. The interiors which are not patent cannot be uncovered in any way without a knowledge of degrees. For exteriors pass to interiors, and by these to intimates, through degrees; not through continuous degrees, but through discrete degrees. Continuous degrees are called decrements or decreasing from grosser to finer, or from denser to rarer; or rather as it were increments and increasings from finer to grosser, or from rarer to denser; just like the stages of light to shade, or of heat to cold. But discrete degrees are entirely different: they are as things prior,

posterior, and postreme; or as end, cause, and effect. These degrees are called discrete, because the prior is by itself; the posterior is by itself; and the postreme is by itself; and yet taken together they make one. The atmospheres from the highest to the lowest, or from the sun to the earth, the ethers and the airs, are discreted into such degrees; and they stand as simples, as congregates of these, and again as congregates of these, which taken together are called a composite. These degrees are discrete, because they exist distinctly, and they are understood by degrees of altitude; but the former degrees are continuous, because they increase continuously, and they are understood by degrees of latitude.

185. All things which exist in the spiritual world and in the natural world, in general and in particular, co-exist at the same time out of discrete degrees and out of continuous degrees, or out of degrees of altitude and out of degrees of latitude. That dimension which consists of discrete degrees is called altitude or height, and that which consists of continuous degrees is called latitude or breadth: their position relatively to the sight of the eye does not alter the denomination. Without a knowledge of these degrees nothing can be known of the distinction between the three heavens; or of the distinction between the love and wisdom of the angels there; or of the distinction between the heat and light in which they are; or of the distinction between the atmospheres which environ and contain. Again, without a knowledge of these degrees, nothing can be known concerning the distinction between the interior faculties of the mind with men; therefore also nothing concerning their state as regards reformation and regeneration; or concerning the distinction between the exterior faculties, which belong to the body both with angels and with men; and nothing at all concerning the distinction between spiritual and natural, and therefore nothing concerning correspondence. Nay, nothing can be known of any distinction of life between men and beasts, or of the distinction between the more perfect and the less perfect animals; or of the distinctions among the forms of the vegetable kingdom,

and among the matters of the mineral kingdom. From all which things it may appear, that they who are ignorant of these degrees, cannot from any judgment see causes: they see only effects, and judge of causes from them, which is done for the most part on the ground of an induction continuous with effects. And yet causes do not produce effects by continuity, but by discreteness; for the cause is one thing, and the effect is another. The distinction between the two is as between prior and posterior, or as between the thing that forms and the thing that is formed.

186. In order to comprehend still better the character and quality of discrete degrees, and the difference between them and continuous degrees, let the angelic heavens serve as an example. There are three heavens, and these distinct by degrees of altitude; wherefore one heaven is under the other; nor do these heavens communicate otherwise than by influx, which is effected by the Lord through the heavens in their order to the lowest heaven, and not conversely. Each heaven, however, is divided in itself, not by degrees of altitude, but by degrees of latitude. Those who are in the middle, or in the centre, are in the light of wisdom; but those who are in the circumferences as far as to the boundaries are in the shade of wisdom. Wisdom thus decreases all the way to ignorance, as light decreases to shade. This takes place by continuity. It is the same with men. The interiors which are the things of their minds, are distinguished into the same number of degrees as the angelic heavens; and one of their degrees is above the other; wherefore the interiors of men which are the things of their minds, are distinct through discrete degrees, that is, degrees of altitude. Hence it is, that a man may be in the lowest degree, or again in the higher, and else in the highest degree, according to the degree of his wisdom; and that when he is only in the lowest degree, the higher degree is shut; and that it is opened as he receives wisdom from the Lord. There are also in man, as in heaven, continuous degrees or degrees of latitude. The reason why man is similar to the heavens, is, because as to the interiors of his mind, he is

a heaven in a least form in so far as he is in love and in wisdom from the Lord. That man as to the interiors of his mind is a heaven in a least form may be seen in the work on *HEAVEN AND HELL*, nos. 51 to 58.

187. From these few considerations it may appear, that he who does not know anything of discrete degrees, that is, of degrees of altitude, cannot know anything of the state of man as regards his reformation and regeneration, which are effected through the reception of love and wisdom from the Lord, and then through the opening of the interior degrees of his mind in their order. Nor can he know anything of the influx through the heavens from the Lord, or anything of the order into which he has been created. For if any one thinks of these things, not from discrete degrees or those of altitude, but from continuous degrees or those of latitude, he cannot see anything about them excepting from effects; he can see nothing from causes. And to see from effects alone, is to see from fallacies; whence come errors, one after another; which may be so multiplied by inductions that at length enormous falsities are called truths.

188. I am not aware whether hitherto anything has been known of discrete degrees or those of altitude, or only of continuous degrees or those of latitude. And yet nothing of cause in its truth can come to be known without a knowledge of degrees of both kinds. Wherefore these degrees are to be treated of in the whole of this Part. For it is the object of this little work to uncover causes, that effects may be seen from them, and thus that the darkness in which the man of the church lies concerning God and concerning the Lord, and in general concerning Divine things which are called spiritual, may be dispelled. This I can aver, that the angels are in sorrow on account of the darkness on earth: they say that they see light hardly anywhere; and that men snatch up fallacies and confirm them, and thereby multiply falsities upon falsities, and with a view to confirming these, by employing reasonings from falsities and from falsified truths, they devise things which cannot be dispelled on account of darkness concerning causes,

and on account of ignorance concerning truths. Most of all they lament over confirmations concerning faith separate from charity, and over justification thereby; also concerning the ideas of men about God, about angels and spirits, and concerning the ignorance of what love and wisdom are.

189. THE DEGREES OF ALTITUDE ARE HOMOGENEOUS, AND ONE IS FROM THE OTHER IN SERIES, LIKE END, CAUSE, AND EFFECT. As the degrees of latitude, namely continuous degrees, are like the steps from light to shade, from heat to cold, from hard to soft, from dense to rare, from thick to thin, and so forth; and as these degrees are known from sensual and ocular experience, but not so the degrees of altitude, namely, discrete degrees, therefore in this Part we shall treat especially of the latter; since without a knowledge of these degrees causes cannot be seen. It is known indeed that end, cause and effect follow in order, like prior, posterior, and postreme; also that the end produces the cause, and through the cause produces the effect, in order that the end may exist: and several other things are known on these subjects. And yet to know these things, and not to see them by application to actual existences, amounts simply to knowing abstractions, which remain before the mind only so long as analytical and metaphysical things are in the thought. Hence it is, that although end, cause and effect proceed by discrete degrees, still little, if anything, is known in the world concerning these degrees. For a mere knowledge of abstractions is like an airy something which flies away; but when abstractions are applied to things which exist in the world, they are as the realm which is seen in the world with the eyes, and which remains in the memory.

190. All things which exist in the world of which trine dimension is predicated, all things which are called composites, consist of degrees of altitude, that is, of discrete degrees. Let examples speak. It is known from ocular experience, that every muscle in the human body consists of least fibres, and that these put together in fascicles present larger fibres, what are called

motor fibres, and that out of groups of these exists the compound called a muscle. It is the same with the nerves; in them from least fibres larger fibres are formed, which appear as filaments, and these massed together form the nerve. The like is the case in the rest of the combinations, confasciculations and groupings out of which the organs and viscera arise; for the viscera are compositions of fibres and vessels variously put together through similar degrees. It is the same also in all things of the vegetable and mineral kingdoms, in general and in particular. In the different kinds of wood there is combination of filaments in a three-fold order. In metals and stones there is conglobation of parts also in a three-fold order. From these things it appears how discrete degrees are circumstanced, namely, that the second is derived from the first, and the third from the second, the third being called the composite; and that each degree is discreted from the others.

191. From these things it is possible to conclude to those which are not apparent before the eyes, because the case with them is the same. Thus, for instance, the case is the same with the organic substances which are the receptacles and dwelling of the thoughts and affections in the brains; with the atmospheres; with heat and light; and with love and wisdom. For the atmospheres are the receptacles of heat and light; and heat and light are the receptacles of love and wisdom. Wherefore, as there are degrees of the atmospheres, there are also similar degrees of heat and light, and similar degrees of love and wisdom; for the rule of the one is the same as the rule of the other.

192. That these degrees are homogeneous, that is, of the same character and nature, appears from what has just been said. The motor fibres of the muscles, least, larger, and largest, are homogeneous. The nervous fibres, least, larger, and largest, are homogeneous. The filaments of woods from the least to their composite are homogeneous. The parts of stones and metals of every kind are so likewise. The organic substances which are the receptacles and dwellings of the thoughts and

affections, from the most simple to the general aggregate which is the brain, are homogeneous. The atmospheres, from pure ether to air, are homogeneous. The degrees of heat and light in series, according to the degrees of the atmospheres, are homogeneous, and hence also the degrees of love and wisdom are homogeneous. The things which are not of the same character and nature are heterogeneous, and do not agree with the homogeneous; therefore they cannot form discrete degrees with them, but only with their own, which are of the same character and nature, with which they are homogeneous.

193. That these things in their order are as ends, causes and effects, is evident, for the first, which is the least, enacts its cause through the middle term, and its effect through the last term.

194. It is to be observed that every degree is distinct from the others through coverings of its own, and all the degrees together are distinct by means of a general covering. Also, that the general covering communicates with the interiors and with the inmosts in their order. Hence arises conjunction of all and unanimous action.

195. THE FIRST DEGREE IS ALL IN ALL THINGS OF THE FOLLOWING DEGREES. The cause is, that the degrees of each subject and of each thing are homogeneous; and they are homogeneous because produced from the first degree. For the formation of these degrees is in this wise, that the first, by acts of confasciculation or conglobation, in a word, by massing of parts, produces the second, and through it the third; and discretizes each from the other by drawing an envelope around it. Hence it is evident that the first degree is principal and singly regnant in the subsequent degrees; consequently that the first degree is all in all things of the subsequent degrees.

196. It is said that degrees are such with respect to each other, but the meaning is that substances are such in their degrees. Speaking by degrees is abstract speaking, which is universal, and thus applicable to every subject or thing which lies in this kind of degrees.

197. Application may be made to all those things which have been enumerated in the preceding article, namely, to the muscles, the nerves, the materials and parts of both the vegetable and mineral kingdoms, to the organic substances which are the subjects of thoughts and affections in man, to the atmospheres, to heat and light, and to love and wisdom. In all these the first thing is singly and alone regnant in the subsequent things; nay, it is the one only thing in them, and because it is the one only thing in them, it is the all in them. That this is so is also patent from these known truths; namely, that the end is the all of the cause, and that through the cause it is the all of the effect; and thus the end, the cause and the effect are called the first end, the middle end, and the last end. Further, that the cause of the cause is also the cause of the thing caused; and that there is nothing essential in causes except the end, and nothing essential in motion excepting effort; also, that the substance which is substance in itself, is one and single.

198. From these things it may clearly be seen that the Divine, which is substance in itself, that is, single and sole substance, is the source of all created things, in general and in particular; thus that God is all in all things of the universe, agreeably to those things which are demonstrated in Part I.: as, That the Divine Love and the Divine Wisdom is substance and form, nos. 40 to 43. That the Divine Love and the Divine Wisdom is substance and form in itself, therefore the very and only reality, nos. 44 to 46. That all things in the universe are created by the Divine Love and the Divine Wisdom, nos. 54 to 60. That hence the created universe is His image, nos. 61 to 65. That the Lord alone is the heaven where the angels are, nos. 113 to 118.

199. ALL PERFECTIONS INCREASE AND ASCEND WITH DEGREES AND ACCORDING TO THEM. That there are degrees of two kinds, degrees of latitude and degrees of altitude, was shown above, nos. 184 to 188; and that the degrees of latitude are like those of light verging to shade, or of wisdom verging to ignorance; but that the degrees of altitude are as end, cause and effect, or

as prior, posterior, and postreme. Of the latter degrees it is said that they ascend or descend, for they are of altitude or height; but of the former it is said that they increase or decrease, for they are of latitude or breadth. These two kinds of degrees differ so much that they have nothing in common, wherefore they ought to be perceived distinctly, and by no means to be confounded.

200. The reason why all perfections increase and ascend with the degrees, and according to them, is, because all predicates follow their subjects, and perfection and imperfection are general predicates; for they are predicated of life, of forces, and of forms. *PERFECTION OF LIFE* is perfection of love and wisdom; and because the will and the understanding are the receptacles of love and wisdom, therefore perfection of life is also perfection of the will and the understanding, and thence of the affections and the thoughts; and because spiritual heat is the continent of love, and spiritual light is the continent of wisdom, the perfection of these may also be referred to the perfection of life. *PERFECTION OF FORCES* is the perfection of all things which are actuated and moved through the agency of life, in which things, however, life is not. Such forces are the atmospheres as to actualities; and such forces also are the interior and exterior organic substances with man, and also with animals of every kind. Such forces also are all things in the natural world which get activities immediately and mediately from the sun there. *PERFECTION OF FORMS* and perfection of forces make one, for such as the forces are, such are the forms; with this difference only, that forms are substances, but forces are their activities; wherefore to both belong similar degrees of perfection. The forms which are not at the same time forces, are also perfect according to degrees.

201. Here we shall not speak of the perfections of life, forces and forms, increasing or decreasing according to the degrees of latitude or continuity, because these degrees are known in the world; but of the perfections of life, forces and forms ascending or descending according to degrees of altitude, or discrete degrees; because these degrees are not known in the world. But how

perfections ascend and descend according to these degrees, can be very little known from visible things in the natural world, but can be known clearly from visible things in the spiritual world. From the visible things in the natural world it is only discovered, that the more they are looked into the more do wonders meet the eye: as, for instance, in the eyes, in the ears, in the tongue, in the muscles, the heart, the lungs, the liver, the pancreas, the kidneys, and in the remaining viscera; further, in seeds, fruits and flowers; and also in metals, minerals and stones. That in all these wonders increase the more they are looked into is well known. And yet from these wonders it has but little been suspected that the objects in question are interiorly more perfect according to degrees of altitude or discrete degrees; ignorance of these degrees has concealed the fact. But as the same degrees are perspicuously extant in the spiritual world, for the whole of that world from highest to lowest is distinctly discreted into these degrees, therefore out of that world knowledge of these degrees can be drawn. And afterwards, from the result, conclusions may be drawn respecting the perfections of forces and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens arranged according to the degrees of altitude. In the highest heaven the angels excel in all perfection the angels of the middle heaven; and in the middle heaven the angels excel in all perfection the angels of the lowest heaven. The degrees of perfections are such, that the angels of the lowest heaven cannot ascend to the first threshold of the perfections of the angels of the middle heaven, nor these to the first threshold of the perfections of the angels of the highest heaven. This appears a paradox, yet it is the truth. The cause is, that they are con-sociated according to discrete degrees, and not according to continuous degrees. It has been made known to me by experience, that there is such a distinction between the affections and thoughts, and thence between the speech, of the angels of the higher and the lower heavens, that they have nothing in common; and that communication is made only through corres-

pondences, which correspondences exist through the immediate influx of the Lord into all the heavens, and through mediate influx through the highest heaven into the lowest. As these distinctions are of such a character, they cannot be expressed in natural language, and therefore cannot be described; for the thoughts of angels do not fall into natural ideas, for they are spiritual. They can be expressed and described only by the angels themselves in their own languages, words, and writings, and not in those which are human. This is why it is said that ineffable things are heard and seen in the heavens. These distinctions may be comprehended in some measure by this consideration, that the thoughts of the angels of the highest or third heaven are thoughts of ends, and the thoughts of the angels of the middle or second heaven are thoughts of causes, and the thoughts of the angels of the lowest or first heaven are thoughts of effects. It is to be observed, that it is one thing to think from ends, and another to think of ends: also that it is one thing to think from causes, and another to think of causes; and again that it is one thing to think from effects, and another to think of effects. The angels of the lower heavens think of causes and of ends, but the angels of the higher heavens from causes and from ends; and to think from these is the mark of higher wisdom, but to think of these is the mark of lower wisdom. To think from ends is the way of wisdom, to think from causes is the way of intelligence, and to think from effects is the way of science. From these things it appears that all perfection ascends and descends with degrees, and according to them.

203. Since the interior things of man which are those of his will and understanding are similar to the heavens as regards degrees—for man, as to the interior things of his mind is a heaven in a least form—therefore their perfections also are similar. But these perfections do not appear to any man so long as he lives in the world, because he is then in the lowest degree; and from the lowest degree the higher degrees cannot be known; but after death they are known. The man then

comes into that degree which corresponds to his love and wisdom, for he becomes an angel, and thinks and speaks things ineffable to his natural man. There is then an elevation of all things of his mind, not in a simple ratio, but in a triplicate ratio. The degrees of altitude are in this triplicate ratio, but the degrees of latitude are in the simple ratio. But no others ascend and are raised up into those degrees, but those who in the world have been in truths, and have applied them to life.

204. It appears as if prior things must be less perfect than posterior things, or simples than composites; and yet prior things, out of which posterior things are formed, or simples out of which composites are formed, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life; and they are as it were more Divine; wherefore they are nearer to the spiritual sun where the Lord is. Perfection itself is in the Lord, and thence in that sun, which is the first proceeding of His Divine Love and Divine Wisdom; and next in those things which immediately come after; and so in order down to the lowest things, which are more imperfect according as they are more distant. Were there not such an eminent perfection in prior and simple things, neither man, nor any animal, could possibly exist and afterwards subsist from seed: nor could the seeds of trees and shrubs vegetate and bear fruit. For all that is prior, the more prior it is, and all that is simple, the more simple it is, because it is more perfect, is more beyond the range of destructions.

205. IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST. There is successive order, and there is simultaneous order. The successive order of these degrees is from the highest to the lowest, or from the top to the bottom. The angelic heavens are in this order. The third heaven therein

is the highest, the second is the middle, and the first is the lowest. Such is their situation with respect to each other. In a similar successive order are the states of love and wisdom with the angels there, and also those of heat and light, and likewise of the spiritual atmospheres. In similar order are all the perfections of the forms and forces there. When the degrees of altitude or the discrete degrees are in successive order, they may be compared to a column divided into three steps, up which and down which ascent and descent are made. In its upper storey are things most perfect and most beautiful; in the middle storey are things less perfect and less beautiful; but in the lowest storey things still less perfect and still less beautiful. But simultaneous order which consists of the same degrees, has another appearance. In it, the highest things of successive order, which, as said above, are the most perfect and the most beautiful, are in the inmost, the lower things are in the middle, and the lowest things in the circumference. They lie as in a solid consisting of these three degrees; in the middle or centre of which are the most subtile parts, round about this there are parts less subtile, and at the outer borders which constitute the circumference there are parts compounded of the former parts, and which therefore are more gross. It is like the column spoken of just above, subsiding into a plane; the highest of the column makes the innermost of the plane, the middle makes the middle, and the lowest makes the outermost.

206. As the highest of successive order becomes the innermost of simultaneous order; and the lowest becomes the outermost, therefore, in the Word, higher signifies inner, and lower signifies outer. The like is understood by upwards and downwards, and also by high and deep.

207. In every ultimate there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, also the fibres and the little vessels in every viscus and organ, are in such an order. Innermost in them are the most simple things which are the most perfect; the outermost is the composite of these. There is a similar order of these degrees

in every seed and in every fruit, and also in every metal and stone; the parts of these, out of which the whole arises, are such in their orders. The innermost, the middle and the outermost elements of the parts are in those degrees, for they are successive compositions, that is to say, confasciculations and conglobations from simples, which are their first substances or matters.

208. In short, there are such degrees in every ultimate, thus in every effect. For every ultimate thing consists of prior things, and these of their primes. And every effect consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the effect, as was shown above; and the end makes the inmost thing, the cause the middle thing, and the effect the ultimate thing. That the case is the same with the degrees of love and wisdom, of heat and light, and also with the organic forms of the affections and thoughts with man, will be seen in what follows. The series of these degrees in successive order and in simultaneous order is also treated of in *THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*, no. 38, and elsewhere. It is there shown that there are similar degrees in all things of the Word in general and in particular.

209. *THE ULTIMATE DEGREE IS THE COMPLEX, CONTINENT AND BASIS OF THE PRIOR DEGREES.* The doctrine of degrees which is delivered in this Part, has hitherto been illustrated by various things which exist in both worlds; as by the degrees of the heavens where the angels are, by the degrees of heat and light with them, and by the degrees of the atmospheres, and by various things in the human body, and also in the animal and mineral kingdoms. But this doctrine is of ampler extension; an extension not only to natural things, but also to civil, moral, and spiritual things, and to all their details, in general and in particular. There are two reasons why the doctrine of degrees extends also to such things. *First*, because in everything of which anything can be predicated, there is that trine which is called end, cause, and effect, and these three are related to one another according to

degrees of altitude. And *secondly*, because nothing civil, moral and spiritual is anything abstracted from substance; but all such things are substances. For as love and wisdom are not abstract things, but are substance, as was shown above, nos. 40 to 43, so likewise are all those things which are called civil, moral and spiritual. These can indeed be thought of abstractedly from substances, but still in themselves they are not abstracted. Take for example affection and thought, charity and faith, will and understanding. These are just like love and wisdom in this, that they do not exist outside subjects which are substances, but are states of subjects or substances. That they are changes of these which present variations, will be seen in what follows. By substance is also meant form, because substance is not possible apart from form.

210. From the fact that will and understanding, affection and thought, and charity and faith, can be thought of, and have been thought of, abstractedly from the substances which are their subjects, it has come about that a just idea of these things as being states of substances or forms, has perished. The case is altogether like that of sensations and actions, which also are not things abstracted from the organs of sensation and motion. Abstracted or separated from these they are mere imaginary entities; they are like sight without the eye, hearing without the ear, taste without the tongue, and so forth.

211. Since all things civil, moral and spiritual go forth through degrees, just as natural things go forth; and not only through continuous degrees, but also through discrete degrees; and since the progressions of discrete degrees are like the progressions of ends to causes, and of causes to effects; therefore I have chosen to illustrate and confirm the present point, that the ultimate degree is the complex, continent, and basis of the prior degrees, by the things above mentioned, namely, by those which relate to love and wisdom, to the will and the understanding, to affection and thought, and to charity and faith.

212. That the ultimate degree is the complex, continent and basis of the prior degrees, appears manifestly from the progres-

sion of ends and causes to effects. That the effect is the complex, continent and basis of the causes and ends, may be comprehended by enlightened reason; but not so easily that the end, with all things of it, and the cause with all things of it, are actually in the effect, and that the effect is their full complex. That the thing is so, may appear from what has been said above in this Part, particularly from these considerations, that the one thing is from the other in a triplicate series; and that the effect is nothing else than the end in its ultimate; and because the ultimate is the complex, it follows that the ultimate is the continent, and also the basis.

213. As regards love and wisdom: love is the end, wisdom the instrumental cause, and use is the effect; and use is the complex, continent and basis of wisdom and love; and use is such a complex and such a continent, that all things of love and all things of wisdom lie actually in it; and it is their simultaneity. But let it be duly borne in mind that all things of love and wisdom, which are homogeneous and concordant, lie in use according to what was said and shown above, in the articles nos. 189 to 194.

214. Affection, thought and action are also in a series of similar degrees, because affection has reference to love, thought to wisdom, and action to use. Charity, faith and good work are in a series of similar degrees; for charity is of affection, faith is of thought, and good work is of action. Will, understanding and exercise are also in a series of similar degrees; for will is of love and thence of affection, understanding is of wisdom and thence of faith, and exercise is of use and thence of work. As then all things of wisdom and love lie in use, so all things of thought and affection lie in action, all things of faith and charity in good work, and so forth; but all must be homogeneous, that is, concordant.

215. That the ultimate of each series, that is to say, use, action, work, and exercise, is the complex and continent of all the prior things, has not yet been known. It appears as if nothing more lies in use, in action, in work, and in exercise than the

same element which lies in motion ; and yet all the prior things are actually extant in them, and so fully that nothing is wanting. They are enclosed therein like wine in its cask, and like furniture in its house. They are not apparent, because they are viewed externally only, and viewed externally they are simply activities and motions. It is as when the arms and hands move, and the man is unconscious that a thousand motor fibres concur in every motion of them ; and that to the thousand motor fibres thousands of things of thought and affection correspond and excite the motor fibres. As these act most inwardly, they do not appear before any sense of the body. This much is known, that nothing is done in the body, or through the body, except from the will through the thought ; and because both of these act, it must needs be that all things of the will and the thought, in general and in particular, lie in the action. They cannot be separated. Hence it is that from the deeds or works of a man, others judge of the thought of his will, what is called his intention. This has been made known to me, that the angels from a man's deed or work alone, perceive and see the all of the will and thought of the doer. The angels of the third heaven perceive and see from his will the end for which he acts ; and the angels of the second heaven the cause through which the end operates. Hence it is that in the Word works and deeds are so often commanded, and that it is said that a man is known by his works.

216. It is a matter of angelic wisdom that unless the will and understanding, or affection and thought, also charity and faith, clothe and invest themselves with works or deeds whenever it is possible, they are nothing better than airy things which pass away, or like phantoms of air which perish ; and that then first they abide with man, and become a part of his life, when the man operates and does them. The reason is that the ultimate is the complex, continent and basis of prior things. Such an airy nothing, and such a phantom, is faith separated from good works ; such also are faith and charity without their exercises ; only with this difference, that those who declare for faith and

charity know that they ought to do good works and can will to do them, but not so those who are in faith separated from charity.

217. THE DEGREES OF ALTITUDE ARE IN FULNESS AND IN POWER IN THEIR ULTIMATE DEGREE. In the preceding article it was shown that the ultimate degree is the complex and continent of the prior degrees. Hence it follows that the prior degrees are in their fulness in their ultimate degree; for they are in their effect, and every effect is a fulness of causes.

218. That those ascending and descending degrees, which are also called prior and posterior, and likewise degrees of altitude and discrete degrees, are in their power in their ultimate degree, may be confirmed by all those things which have been adduced as confirmations from the sensible and perceptible world in the preceding articles. Here, however, I choose to confirm them only by the efforts, forces and motions in dead subjects and in living subjects. It is well known that effort does nothing of itself, but that it acts by forces corresponding to itself, and through these produces visible motion; and that on this ground effort is the all in forces, and through the forces is the all in motion; and because motion is the ultimate degree of effort, that by this motion it exerts its power. Effort, force, and motion are not otherwise conjoined than according to degrees of altitude, the conjunction of which is not by continuity, for they are discrete, but by correspondences. For effort is not force, nor is force motion, but force is produced by effort, because force is excited effort, and motion is produced through force. Wherefore there is no power in effort alone or in force alone, but in motion, which is their product. That this is so, appears still in a manner doubtful, because it is not illustrated by application to sensible and perceptible things in nature; nevertheless, such is the progression of effort, force and motion into power.

219. But let application of this be made to living effort, and to living force, and to living motion. The living effort in man, who is a living subject, is his will united to his understanding.

The living forces in man are the things which interiorly constitute his body; in all of which there are motor fibres woven together in various ways. And living motion in man is action, which is produced through these forces by the will united to the understanding. Thus the interior things which belong to the will and the understanding make the first degree; the interior things which belong to the body make the second degree; and the whole body, which is the complex of these, makes the third degree. That the interior things which are of the mind are in no power excepting through the forces in the body, and also that the forces are not in power excepting through the action of the body itself, is a recognised fact. These three do not act by continuity, but by discreteness, and acting by discreteness is acting by correspondences. The interior things which are of the mind correspond to the interior things of the body, and the interior things of the body correspond to its exteriors, through which actions exist; wherefore the two prior degrees are in power through the exteriors of the body. It may seem as if effort and forces in man were in some power although there is no action, as in sleep and in states of rest, but still the determinations of efforts and forces are directed at such times into the general motor organs of the body, which are the heart and the lungs. But when the action of these ceases, the forces also cease, and the efforts with the forces.

220. Inasmuch as the whole, that is, the body, has determined its powers chiefly into the arms and hands, which are ultimates, therefore, in the Word, arms and hands signify power, and the right hand signifies superior power. As the evolution and putting forth of the degrees into power is of this kind, therefore from the action alone which is made with the hands, the angels who are with the man, and in the correspondence of all things belonging to him, know his quality as to understanding and will, and also as to charity and faith, and thus as to the internal life belonging to his mind, and as to the external life which is derived from it in the body. I often wondered that the angels get such knowledge from the mere action of the

body through the hands ; but that it is so has occasionally been shown by living experience. I have been told that it is from this same ground that ordinations into the ministry are performed by the laying on of hands ; and that touching with the hand signifies communicating ; besides other things of a similar nature. From these things the conclusion is formed, that the all of charity and faith is in works, and that charity and faith apart from works are like rainbows about the sun, which vanish away and are lost in the clouds. On this account works are spoken of so often in the Word, and we are told to do them, and that a man's salvation depends upon them ; moreover, he who doeth is called a wise man, and he who doeth not is called a foolish man. But let it be known that by works are here meant uses, which are actually done ; for the all of charity and faith is in uses and according to uses. There is this correspondence with uses, because this correspondence is spiritual, but it is carried out through substances and matters, which are subjects.

221. Here two arcana, which are brought within reach of the understanding by what precedes, can be revealed. The FIRST ARCANUM is, that the Word in the sense of the letter is in its fulness and in its power. For there are three senses in the Word according to the three degrees ; the celestial sense, the spiritual sense, and the natural sense. Since these senses are in the Word according to the three degrees of altitude, and their conjunction is effected by correspondences, therefore the ultimate sense, which is the natural, and is called the sense of the letter, is not only the complex, continent and basis of the corresponding interior senses, but moreover the Word in the ultimate sense is in its fulness and in its power. That this is so is abundantly shown and confirmed in *THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*, nos. 27 to 35, 36 to 49, 50 to 61, 62 to 69. The SECOND ARCANUM is, that the Lord came into the world, and took upon Him a Human, in order to put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the

earths. This Human He superinduced over His former Human. The Human which He superinduced in the world was like the human of a man in the world. Yet both these Humans are Divine, and therefore infinitely transcend the finite humans of angels and men. And because He fully glorified the natural Human even to its ultimates, therefore He rose again with the whole body, therein differing from any man. By the assumption of this Human the Lord put on Divine Omnipotence, not only for subjugating the hells, and reducing the heavens to order; but also for holding the hells in subjection to eternity, and saving mankind. This power is meant by His sitting at the right hand of the power and might of God. Since the Lord, by the assumption of a natural Human, made Himself Divine Truth in ultimates, therefore He is called the Word, and it is said that the Word was made flesh; and the Divine Truth in ultimates is the Word in the sense of the letter. The Lord made Himself this, by fulfilling all things of the Word concerning Himself in Moses and the Prophets. Every man is his own good and his own truth; a man is a man from no other ground. But the Lord, by the assumption of a natural Human, is Divine Good and Divine Truth Itself, or what is the same, He is Divine Love and Divine Wisdom Itself, both in the first things and in the last. Hence it is, that after His advent into the world the Lord appears as a sun in the angelic heavens, in stronger beam and in greater splendour than before His advent. This is an arcanum which is brought within the range of the understanding by the doctrine of degrees. The Lord's omnipotence before His Advent into the world, will be spoken of in what follows.

222. THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND IN THE LEAST OF ALL THINGS THAT ARE CREATED. That the greatest and the least of all things consist of discrete and continuous degrees, or of degrees of altitude and latitude, cannot be illustrated by examples from visible objects, because the least things are not extant before the eyes, and the greatest things which are extant do not appear to be distinguished into

degrees. Wherefore this matter does not allow of demonstration otherwise than by universals. And because the angels are in wisdom from universals, and thence in knowledge concerning singulars, it is allowed to bring forward their declarations on these subjects.

223. The utterances of the angels on this subject are these: That there is nothing so small that has not in it degrees of both kinds; for instance, there is not a least thing in any animal, not a least thing in any plant, not a least thing in any mineral, not a least thing in the ether and the air, that has not in it these degrees; and as ether and air are receptacles of heat and light, that there is not the least thing of heat and light; and as spiritual heat and spiritual light are the receptacles of love and wisdom, that there is not the least thing of these in which there are not degrees of both kinds. The angels also declare, that the least thing of an affection and the least thing of a thought, nay, that the least thing of an idea of thought, consists of degrees of both kinds, and that a least which does not consist of these degrees is nothing; for it has no form, therefore no quality, and no state which can be changed and varied. and by this means exist. The angels confirm this by the truth, that infinites in God the Creator Who is the Lord from eternity, are distinctly one; and that there are infinite things in His infinites; and that in things infinitely infinite there are degrees of both kinds, which also in Him are distinctly one; and because these things are in Him, and all things are created by Him, and the things which are created resemble in some image those things which are in Him, it follows that there is not the least finite, in which there are not such degrees. These degrees are equally in the least and in the greatest things, because the Divine in the greatest and in the least things is the same. That in God Man infinite things are distinctly one, see above, nos. 17 to 22; and that the Divine is the same in the greatest and in the least things, nos. 77 to 82; which positions are further illustrated, nos. 155, 169, 171.

224. There does not exist the least thing of love and wisdom,

or the least thing of affection and thought, or even the least thing of an idea of thought, in which there are not degrees of both kinds, because love and wisdom are a substance and a form, as was shown above, nos. 40 to 43; in like manner affection and thought. And because there is no possible form in which these degrees are not, as was said above, it follows that there are similar degrees in these things. For to separate love and wisdom, and affection and thought, from substance in form, is to annihilate them, because they are not possible outside their subjects, for they are states of these, perceived by man in their variation, which states body them forth.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex; further, every empire, and every kingdom, in its complex; also, all civil, all moral and all spiritual concerns thereof, in their complex; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex; as well as all the atmospheres of either world taken together, and also their heats and lights. In like manner things less general, as man in his complex; every animal in its complex, every tree and every shrub in its complex; also every stone and every metal in their complex. The forms of these things are similar in this respect, and they consist of degrees of both kinds: the reason is that the Divine, by which they are created, is the same in the greatest and least things, as was shown above, nos. 77 to 82. The singulars and the veriest singulars of all these things, are similar to the generals and largest generals in this, that they are forms of both kinds of degrees.

226. On account of the greatest and least things being forms of both kinds of degrees, there is connection between them from first to last; for similitude conjoins them. But still there is no least thing which is the same with any other; and therefore there is a distinction of all the singulars from each other and of all the veriest singulars. That no sameness is possible in any least thing in any form, or among any forms, is because there

are similar degrees in the greatest things, and the greatest things consist of the least. When there are such degrees in the greatest things, and according to those degrees perpetual distinctions from top to bottom, and from centre to circumferences, it follows, that in all their lesser and least constituents, passing as these do through similar degrees, all sameness is impossible.

227. This also is from angelic wisdom, that the perfection of the created universe comes out of the similitude of generals and particulars, that is to say, of the greatest things and the least things, in regard to these degrees: for by virtue of this, the one thing regards the other as its similar, with which it can be conjoined for all use, and present all end in effect.

228. But these things may seem paradoxical, because they are not illustrated by application to visible things; and yet abstract things, being universals, are usually better comprehended than applied things; for the latter are of perpetual variety, and variety obscures.

229. It is asserted by some persons that there is a substance so simple, that it is not a form from lesser forms, and that out of that substance, accumulated into masses, substantiate or composite things arise, and ultimately material substances. But in fact such absolutely simple substances have no existence. For what is a substance without a form? It is something of which nothing can be predicated; and from an entity of which nothing can be predicated, no process of heaping up can make anything. That there are innumerable things in the first created substances of all, that is to say, in the least and most simple things, will be seen in what follows, where forms are treated of.

230. THERE ARE THREE INFINITE AND UNCREATED DEGREES OF ALTITUDE IN THE LORD, AND THERE ARE THREE FINITE AND CREATED DEGREES IN MAN. There are three infinite and uncreated degrees of altitude in the Lord, because the Lord is Love Itself and Wisdom Itself, as was shown in the preceding pages; and because the Lord is Love Itself and Wisdom Itself, therefore also He is Use Itself; for love has use for its end,

which it produces by wisdom. Thus love and wisdom apart from use have no boundary or end, that is, they have no home of their own; wherefore it cannot be said that they are and exist unless there be a use in which they are. These three constitute the three degrees of altitude in the subjects of life. These three stand as the first end, the middle end which is called the cause and the last end which is called the effect. That end, cause and effect constitute the three degrees of altitude has been shown above, and abundantly confirmed.

231. That there are these three degrees in man, may appear from the elevation of his mind even to the degrees of love and wisdom in which the angels of the second and third heavens are; for all angels have been born men, and man, as to the interior things of his mind, is a heaven in a least form; therefore there are as many degrees of altitude with man by creation as there are heavens. Man also is an image and likeness of God; wherefore those three degrees are inscribed on man, because they are in God Man, that is, in the Lord. That these degrees in the Lord are infinite and uncreate, and that in man they are finite and created, may appear from those things which were demonstrated in Part I.; and also from these, that the Lord is Love and Wisdom in Himself; and that man is a recipient of love and wisdom from the Lord; also that of the Lord nothing but infinite can be predicated, and of man nothing but finite.

232. These three degrees with the angels are named CELESTIAL, SPIRITUAL, and NATURAL; and for them the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses. The reason why these degrees are so named is, that the heavens are distinguished into two kingdoms, and the one kingdom is named the celestial, and the other the spiritual kingdom, to which is added a third kingdom, which is occupied by men in the world, and this is the natural kingdom. And the angels of whom the celestial kingdom consists, are in love; and the angels, of whom the spiritual kingdom consists, are in wisdom; but men in the world are in uses: and therefore these kingdoms

are conjoined. How it is to be understood that men are in uses will be shown in the next Part.

233. I have been informed from heaven, that in the Lord from eternity, Who is Jehovah, before the assumption of a Human in the world, there were the two prior degrees actually, and the third degree in potency, such as they are with the angels; but that after the assumption of a Human in the world, He super-induced also the third degree, which is called the natural, and that thereby He became a man similar to man in the world, with this distinction, however, that this degree, like the prior degrees, is infinite and uncreate in Him, while these degrees in angel and in man are finite and created. For the Divine which had filled all spaces apart from space, nos. 69 to 72, penetrated also to the last things of nature. But before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic heavens, but after the assumption immediate from Himself. And this is the reason why all the churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent they became spiritual-natural and celestial-natural, and representative worship was abolished. This again was the reason why the sun of the angelic heaven, which, as said above, is the first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone out with more eminent beam and splendour than before the assumption. This moreover is meant by the words in Isaiah: "In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days" (xxx. 26). This is said of the state of heaven and the church after the Lord's advent into the world. And in the Apocalypse: "The face of the Son of Man was as the sun shineth in his strength" (i. 16); and elsewhere, as in Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matt. xvii. 1, 2. The mediate illustration of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon which is the mediate light of the sun; and forasmuch as this light after His coming was made immedi-

ate, it is said in Isaiah that "the light of the moon shall be as the light of the sun;" and in the Psalms: "In His days shall the righteous flourish, and abundance of peace until there is no longer any moon" (lxxii. 7): this also is spoken of the Lord.

234. The Lord from eternity, that is, Jehovah, put on this third degree by the assumption of a Human in the world, because it was not possible for Him to enter into this degree excepting through a nature similar to the human nature, thus in no other way than by conception from His Divine, and by birth from a virgin: for thus He was able to put off nature, which in itself is dead, and yet a receptacle of the Divine, and to put on the Divine. This is meant by the Lord's two states in the world, which are called the state of exinanition and the state of glorification, and which are treated of in *THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD*.

235. These are general statements concerning the three-fold ascent of the degrees of altitude; but as those degrees exist in the greatest and least things, as was said in the preceding article, nothing in special can here be said concerning them. Only this, that there are such degrees in all and singular things of love, and thence such degrees in all and singular things of wisdom, and by derivation from these there are such degrees in all and singular things of uses; yet all these degrees in the Lord are infinite, but in angel and in man, finite. But how there are these degrees in love, in wisdom, and in uses, cannot be described and unfolded except in a series.

236. *THESE THREE DEGREES OF ALTITUDE ARE IN EVERY MAN BY BIRTH, AND THEY CAN BE OPENED SUCCESSIVELY, AND AS THEY ARE OPENED, THE MAN IS IN THE LORD, AND THE LORD IN THE MAN.* That there are three degrees of altitude in every man has not hitherto been known. The reason is, that these degrees were not known, and so long as these degrees remained unnoticed, none but continuous degrees could be known; and when only these degrees are known, it may be supposed that

love and wisdom with man increase only by continuity. But let it now be known, that with every man by birth there are three degrees of altitude or discrete degrees, one above or within the other; and that every degree of altitude, every discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity. For there are degrees of both kinds in the greatest and in the least things of all things, as was shown above, nos. 222 to 229; for no degree of one kind can possibly exist without degrees of the other kind.

237. These three degrees of altitude are named respectively natural, spiritual and celestial, as was said above, n. 232. Man, at birth, comes first into the natural degree, and this increases with him by continuity, according to his various knowledge, and according to the understanding acquired thereby, until he reaches the highest point of the understanding which is called the rational. Nevertheless, the second degree, which is the spiritual, is not opened by this means. This degree is opened by the love of uses arising out of the things of the understanding, namely, by the spiritual love of uses, which love is love towards the neighbour. This degree likewise may increase by continuous degrees to its highest point, and it increases by cognitions of truth and good, that is, by spiritual truths. But even by these truths the third degree, which is the celestial, is not opened, for this degree is opened by the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which precepts is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and divine. These three degrees are thus successively opened with man.

238. So long as a man lives in the world, he has no knowledge of the opening of these degrees within him. This is because he is then in the natural degree, which is the ultimate, and from it he thinks, wills, speaks, and acts; and the spiritual degree, which is the interior, does not communicate with the natural degree by continuity, but by correspondences;

and communication by correspondences is not sensibly felt. But nevertheless, when a man puts off the natural degree, which is the case when he dies, he then comes into that degree which has been opened with him in the world; *he* comes into the spiritual degree, with whom the spiritual degree has been opened; and *he* comes into the celestial degree, with whom the celestial degree has been opened. He who comes into the spiritual degree after death, no longer thinks, wills, speaks and acts naturally, but spiritually; and he who comes into the celestial degree, thinks, wills, speaks and acts according to his degree. And because communication between the three degrees exists only by correspondences, therefore the distinctions of love, wisdom and use according to these degrees, are of such a nature, that they have no common ground together through any kind of continuity. From these things it is plain that there are three degrees of altitude for man, and that they can be opened successively.

239. Since three degrees of love and wisdom, and thence of use, exist with man, it follows that three degrees of will and understanding, and of their deed of conclusion, and thus of determination to use, are also his; for the will is the receptacle of love, the understanding is the receptacle of wisdom, and the deed of conclusion is the use arising out of these. From which considerations it is evident that there is with every man a natural, spiritual, and celestial will and understanding in potency by birth, and in act when they are opened. In a word, the mind of man, which consists of a will and an understanding from creation, and thence from birth, is of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind; and by virtue of this he can be elevated to angelic wisdom, and possess it while he lives in the world, but still he only comes into it after death, that is, if he becomes an angel, and then he speaks ineffable things and things incomprehensible to the natural man. I knew a man of moderate education in the world, and after death I saw him and spoke with him in heaven, and I clearly perceived that he spake as an angel,

and that the things which he said would be imperceptible to the natural man. The reason was, that in the world he had applied the precepts of the Word to life, and had worshipped the Lord, and therefore he was raised by the Lord into the third degree of love and wisdom. It is important that this elevation of the human mind should be known, because the understanding of what follows depends upon it.

240. There are two faculties from the Lord with man, by which he is distinguished from the beasts. One faculty is, that he is able to understand what truth is and what good is; this faculty is called rationality, and it is the faculty of his understanding. The other faculty is, that he is able to do what is true and good; this faculty is called liberty, and it is the faculty of his will. Thus a man is able by his rationality to think whatever he pleases, either with God or against God, either with the neighbour or against the neighbour; and also he is able to will and to do what he thinks; but when he sees evil and fears punishment, by his liberty he is able to desist from doing. By virtue of these two faculties a man is a man, and is distinguished from the beasts. Man has these two faculties from the Lord, and has them continually from Him; nor are they taken away, for were they taken from him his humanity would perish. In these two faculties the Lord is with every man, both with the good and with the evil; they are the Lord's dwelling in the human race: hence it is that every man, whether he be good or whether he be evil, lives to eternity. But the Lord's dwelling with man is nearer in proportion as the man by means of these faculties opens the higher degrees; for by the opening of these he comes into the higher degrees of love and wisdom, thus nearer to the Lord. From these things it may appear, that as these degrees are opened, so the man is in the Lord, and the Lord in the man.

241. It was said above, that the three degrees of altitude are as end, cause and effect, and that love, wisdom and use follow in succession according to these degrees; wherefore a short declaration shall be made concerning love as being end, concern-

ing wisdom as being cause, and concerning use as being effect. Every one who consults his reason whilst it is in the light, is able to see that a man's love is the end of all things belonging to him; for what he loves that he thinks, that he concludes, and that he does; *that* consequently he has for an end. A man also is able to see from his reason that wisdom is cause, for he, that is, his love which is the end, diligently searches for means in the understanding through which fully to attain his end; thus he consults his wisdom, and these means make the cause through which he works. That use is the effect appears without explanation. But love with one man is not the same as it is with another, and wisdom is not the same with one as it is with another, and so also use is not the same. And as these three are homogeneous, as was shown above, nos. 189 to 194, it follows that such as is the love with man, such is the wisdom with him, and such is the use. We use the term wisdom, but we mean that which belongs to the man's understanding.

242. SPIRITUAL LIGHT FLOWS IN WITH MAN THROUGH THE THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPTING IN SO FAR AS THE MAN SHUNS EVILS AS SINS, AND LOOKS TO THE LORD. From what has been shown above it appears, that from the sun of heaven, which is the first proceeding of the Divine Love and the Divine Wisdom, treated of in Part II., light and heat proceeds; light from its wisdom, and heat from its love; and that light is the receptacle of wisdom, and heat the receptacle of love; and that in so far as a man comes into wisdom, in so far he comes into that Divine Light, and that in so far as he comes into love, in so far he comes into that Divine Heat. From what has been shown above it also appears that there are three degrees of light and three degrees of heat, or three degrees of wisdom and three degrees of love, and that these degrees have been formed with man in order that he may be a receptacle of the Divine Love and the Divine Wisdom, and thus of the Lord. It is now to be shown that Spiritual Light flows in with man through these three degrees, but not spiritual heat,

excepting in so far as the man shuns evils as sins, and looks to the Lord; or, what is the same thing, that a man is able to receive wisdom up to the third degree, but not love, unless he shuns evils as sins, and looks to the Lord; or what is still the same, that man's understanding is able to be raised into wisdom, but not his will, excepting in so far as he shuns evils as sins.

243. That the understanding is able to be raised into the light of heaven, into angelic wisdom, but that the man's will cannot be raised into the heat of heaven, into angelic love, unless he shuns evils as sins and looks to the Lord, has been plainly evidenced to me from experience in the spiritual world. Many times I have seen and perceived that simple spirits, who only knew that there is a God, and that the Lord was born a Man, and scarcely anything further, fully understood arcana of angelic wisdom, almost as the angels do; and not these simple ones alone, but also several of the diabolical crew. They understood when they heard, but not when they thought to themselves. While they were hearing, light entered from above, but when they thought to themselves, then no other light was able to enter but that which corresponded to their heat. And therefore after they heard the arcana, and perceived them, they turned their ears away, and then retained nothing. In fact, those of the diabolical crew then rejected these things with disgust and utterly denied them. The cause was, that the fire of their love, and the light of it, which were fatuous, induced darkness, by which the heavenly light entering from above was extinguished.

244. The same thing happens in the world. When a man who is not absolutely stupid, and has not confirmed himself in falsities out of the pride of his own intelligence, hears persons speaking on some deep subject, or when he reads any matter of the kind, if he is in any affection of knowing, he understands these things, and also retains them, and afterwards he is able to confirm them. A bad and a good man are able to do the same. A bad man, though in heart he denies the Divine things which are of the church, still is able to understand them, and also

to speak and preach them, and learnedly to confirm them in writing; but when he is left to his own thought, out of his own infernal love he thinks against them, and denies them. From this it is plain that the understanding can be in spiritual light, although the will is not in spiritual heat. From which it also follows, that the understanding does not lead the will, that wisdom does not produce love, but that it simply teaches and shows the way; it teaches how a man ought to live, and it shows the way in which he ought to go. And it further follows, that the will leads the understanding, and causes it to act as one with it; and that the love which is of the will calls *that* in the understanding, wisdom, which agrees with itself. In what follows it will be seen that the will does nothing by itself apart from the understanding, but it does all which it does in conjunction with the understanding; yet that the will takes the understanding into partnership with itself by influx, but the understanding does not take the will.

245. The nature of the influx of light with man into the three degrees of life which belong to the mind, shall now be shown. The forms which are the receptacles of heat and light, that is, of love and wisdom with man, and which, as was stated, are in threefold order, or of three degrees, by birth are transparent, and transmit spiritual light as a crystal glass transmits natural light. Hence it is that a man, in respect to wisdom, can be raised up to the third degree. Nevertheless these forms are not opened until spiritual heat conjoins itself to spiritual light, that is, love to wisdom: by this conjunction these transparent forms are opened according to the degrees. This is like the case of the light and heat of the sun of the world in their action on plants growing on the earth. The light of winter which is as bright as the light of summer, does not open anything in seed or in tree, but when the heat of spring conjoins itself to the light, then it opens vegetation. The case is similar; for spiritual light corresponds to natural light, and spiritual heat corresponds to natural heat.

246. This spiritual heat is procured in no other way than by

shunning evils as sins, and at the same time looking to the Lord. For so long as a man is in evils, he is also in the love of them, for he is in concupiscence to them, and the love of evil and concupiscence abide in a love opposite to spiritual love and affection; and the said love or concupiscence cannot be removed except by shunning evils as sins; and because a man cannot shun evils from himself but from the Lord, therefore he must look to Him. Then when he shuns them from the Lord, the love of evil and the heat thereof is removed, and the love of good and its heat is introduced in its stead, by which a higher degree is opened. For the Lord flows in from above, and opens that degree, and then He conjoins love, that is, spiritual heat, to wisdom or spiritual light, out of which conjunction the man begins to flourish spiritually, as a tree in the time of spring.

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from the beasts, and, excelling the beasts, is able to think analytically, to see not only natural, but also spiritual truths; and when he sees them he is able to acknowledge them, and thus to be reformed and regenerated. The faculty of receiving spiritual light is what is understood by the Rationality mentioned above, which every man has from the Lord, and which is not taken away from him, for if it were taken away he could not be reformed. From this faculty of rationality it is, that man, unlike the beasts, is able not only to think but also to speak from thought; and afterwards from his other faculty, which is called liberty, which has also been mentioned above, he is able to do those things which he thinks from his understanding. As these two faculties, rationality and liberty, which are proper to man, have been treated of above, n. 240, we shall not speak of them further here.

248. IF THE HIGHER DEGREE, WHICH IS THE SPIRITUAL, IS NOT OPENED WITH MAN, HE BECOMES NATURAL AND SENSUAL. It was shown above that there are three degrees of the human mind which are called natural, spiritual, and celestial, and that these degrees can be successively opened with man. It was also

shown that the natural degree is first opened, and that afterwards, if the man shuns evils as sins, and looks to the Lord, the spiritual degree is opened, and lastly the celestial. Since these degrees are successively opened according to a man's life, it follows that the two higher degrees may also not be opened, and that the man then remains in the natural degree, which is the last degree. It is also known in the world that there is a natural and a spiritual man, or an external and an internal man; but it is not known that the natural man becomes spiritual by the opening of any higher degree with him, and that such opening is effected by a spiritual life, which is a life according to the Divine precepts; and that without a life according to these a man remains natural.

249. There are three kinds of natural men; one kind consists of those who know nothing of the Divine precepts; the second kind consists of those who know that there are such precepts, but think nothing of a life according to them; and the third kind consists of those who despise and deny them. In respect to the *First Kind*, which consists of those who know nothing of the Divine precepts, they must needs remain natural, since they cannot be taught by themselves. Every man is taught of the Divine precepts by others who know them from religion, and he is not taught by immediate revelations, on which subject see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, nos. 114 to 118. Those who are of the *Second Kind*, who know that there are Divine precepts, but think nothing of a life according to them, they also remain natural, and care about no other concerns than those of the world and the body: these after death become pieces of drudgery and servitude according to the uses which they are able to afford to those who are spiritual; for the natural man is a drudge and a servant, and the spiritual man is a master and a lord. Those who are of the *Third Kind*, who contemn and deny the Divine precepts, not only remain natural, but also become sensual in the measure of their contempt and denial. The sensual men are the lowest natural men, who are not able to

think above the appearances and fallacies of the bodily senses : these after death are in hell.

250. Because it is not known in the world what the spiritual man is, and what the natural, and because the man who is merely natural is by many called spiritual, and conversely, therefore a distinct declaration shall be made on the following subjects: 1. What the natural man is, and what the spiritual man. 2. The character of the natural man with whom the spiritual degree is opened. 3. The character of the natural man with whom the spiritual degree is not opened, but still not closed. 4. The character of the natural man with whom the spiritual degree is entirely closed. 5. Lastly, the nature of the distinction between the life of a merely natural man and the life of a beast.

251. I. *What the natural man is, and what the spiritual man.*—A man is not a man from face and body, but from understanding and will; and therefore by the natural man and the spiritual man is meant his understanding and will, which are either natural or spiritual. The natural man, as to his understanding and his will, is like the natural world, and may also be called a world or a microcosm; and the spiritual man, as to his understanding and his will, is like the spiritual world, and may also be called a spiritual world or a heaven. Hence it is evident that as the natural man is in a certain image a natural world, so he loves those things which are of the natural world; and that as the spiritual man in a certain image is a spiritual world, so he loves those things which are of that world, or of heaven. The spiritual man, indeed, also loves the natural world, but not otherwise than as a master loves his servant, through whom he performs uses: according to uses also the natural man becomes like the spiritual, which is the case when the natural man feels the delight of use from the spiritual man; this natural man may be called natural-spiritual. The spiritual man loves spiritual truths; he loves not only to know and understand them, but he also wills them; while the natural man loves to speak those truths and also to do them; to do

truths is to perform uses. This subordination arises from the conjunction of the spiritual world and the natural world; for whatever appears and is done in the natural world derives its cause from the spiritual world. From these things it may appear that the spiritual man is altogether distinct from the natural man, and that no other communication exists between them than such as there is between cause and effect.

252. II. *The character of the natural man with whom the spiritual degree is opened*, is evident from what has been said above. To this it may be added, that the natural man is a full man when the spiritual degree is opened with him; because then he is consociated with angels in heaven, and at the same time consociated with men in the world, and in relation to both he lives under the Lord's guidance, for the spiritual man drinks in the commandments through the Word from the Lord, and executes them through the natural man. The natural man for whom the spiritual degree is open, does not know that he thinks and acts from his spiritual man; it appears to him that he does this from himself, when yet it is not from himself but from the Lord. Neither does the natural man whose spiritual degree is open, know that by his spiritual man he is in heaven, when yet his spiritual man is in the midst of the angels of heaven; sometimes also he appears to the angels; but because he draws himself back to his natural man, after a short stay there he is no longer seen. Moreover the natural man, with whom the spiritual degree is open, does not know that his spiritual mind is filled by the Lord with thousands of the arcana of wisdom, and with thousands of the delights of love; and that he comes into these after death, when he becomes an angel. The cause why the natural man does not know these things, is, that the communication between the natural man and the spiritual man is effected by correspondences, and communication by correspondences is not perceived in the understanding except by this, that truths are seen in light, and in the will, by this, that uses are performed out of affection.

253. III. *The character of the natural man with whom the*

spiritual degree is not opened, but still not closed. The spiritual degree is not opened, but still not closed, with those who have led somewhat of a life of charity, and yet have known little of genuine truth. The cause is that this degree is opened by the conjunction of love and wisdom, or of heat with light: love alone or spiritual heat alone does not open it, nor does wisdom alone or spiritual light alone; but both in conjunction. If, therefore, genuine truths, out of which wisdom or light arises, are not known, love does not avail to open that degree, but only keeps it in the possibility of being opened; which is meant by its not being closed. This is like what occurs in the vegetable kingdom, in that heat alone does not impart vegetation to seeds and trees, but heat does this in conjunction with light. Let it be remembered that all truths are of spiritual light, and that all goods are of spiritual heat, and that good through truths opens the spiritual degree; for good through truths operates use, and uses are the goods of love, which derive their essence from the conjunction of good and truth. The lot after death of those with whom the spiritual degree is not opened, and yet not closed, is, that because they are still natural and not spiritual, they are in the lowest parts of heaven, where they sometimes suffer hard things; or they are in the boundaries in some higher heaven, where they are as it were in the light of evening: for, as was said above, in heaven and in every society thereof the light decreases from the middle to the boundaries, and those who are pre-eminent in divine truths are in the middle, and those who are in few truths are in the boundaries. Those are in few truths who know nothing more of their religion than that there is a God, and that the Lord suffered for them; and that charity and faith are the essentials of the Church; but who do not care to know what faith and what charity are, when yet faith in its essence is truth, and truth is manifold, and charity is all the work of his calling which a man does from the Lord; he does it from the Lord when he shuns evils as sins. It is exactly as was said above, namely, that the end is the all of the cause, and the effect is the all of the end through the cause:

the end is charity or good ; the cause is faith or truth ; and the effects are good works or uses. From which it is plain, that no more of charity can be carried into works, than that portion which is conjoined with the truths of faith. Through these truths charity enters into works, and qualifies them.

254. IV. *The character of the natural man with whom the spiritual degree is entirely closed.* The spiritual degree is closed with those who are in evils as to life, and still more with those who are in falsities arising from evils. The case is like that of the fibril of a nerve, which contracts at the slightest touch of anything heterogeneous ; and like that of the motor fibres of a muscle, and of the muscle itself, and indeed of the whole body, which shrinks from the touch of whatever is hard or cold. So the substances or forms of the spiritual degree with man shrink from evils and their falsities, because these are heterogeneous. For the spiritual degree being in the form of heaven, admits nothing but goods, and the truths which come of good ; these are homogeneous to it ; but evils, and the falsities which come of evil, are heterogeneous to it. This degree is contracted, and by contraction closed, especially with those who in the world, from love of self, are in the love of ruling, because this love is opposite to love to the Lord. It is also closed, yet not closed so much, with those who, from love of the world, are in the mad cupidity of possessing the goods of others. The reason why these loves shut the spiritual degree, is, because they are origins of evils. The contraction or closing up of this degree is like the twisting back of a spire against its former fluxion. For this reason it is that after that degree is closed, it repels the light of heaven ; so that instead of the light of heaven, there is darkness there : consequently truth, which is in the light of heaven, becomes nausea. With these persons, not only the spiritual degree itself is closed, but also the higher region of the natural degree, what is called the rational ; and this goes on until at length the lowest region of the natural degree, what is called the sensual, alone stands open ; for this is nearest to the world and to the external senses of the body, from which the

man afterwards thinks, speaks, and reasons. The natural man who has been made sensual through evils and their falsities, in the light of heaven does not appear as a man in the spiritual world, but as a monster, and with nose retracted: the nose is drawn in, because the nose corresponds to the perception of truth. Also he does not bear a ray of the light of heaven. Such persons in their caverns have no other light than one resembling the light from live coals or from burning charcoal. These things show plainly who those are with whom the spiritual degree is closed up, and what their nature is.

255. V. *The nature of the distinction between the life of a merely natural man and the life of a beast.* This distinction will be treated of specially in what follows, where Life is the subject. Thus much may be said here, that the distinction is that man has three degrees of mind, that is, three degrees of understanding and will, and that these degrees can be opened successively; and as they are translucent, man can be raised as to his understanding into the light of heaven, and see truths, not only civil and moral, but also spiritual truths, and out of many truths seen, he can form conclusions touching truths in order, and thus perfect the understanding to eternity. But beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees, possess no faculty of thinking on any subject, civil, moral, and spiritual. And since their natural degrees are not capable of being opened and thence raised into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking, but acting from a science corresponding to their love. And because they cannot think analytically, and see a lower thought from a higher thought, so they cannot speak, but they only utter sounds, suitable to the science of their love. But still the sensual man, who is in the lowest sense natural, differs from the beast only in this, that he can fill his memory with scientifics, and think and speak from them; this power he gets from a faculty proper to every man, the faculty of being able to understand truth if he chooses; this faculty makes all the distinction. Still many by

the abuse of this faculty have rendered themselves lower than the beasts.

256. THE NATURAL DEGREE OF THE HUMAN MIND, CONSIDERED IN ITSELF, IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES, WHILE IT IS ELEVATED, IT APPEARS AS IF IT WERE DISCRETE. This, although difficult of comprehension by those who do not yet possess a knowledge of the degrees of altitude, must nevertheless be revealed, because it belongs to angelic wisdom, and this wisdom, although it cannot be compassed by the thought of the natural man in the same way as by the angels, yet may be comprehended by the understanding, whenever this is raised up to the degree of light in which the angels are; for the understanding can be raised up even thither, and be enlightened according to its elevation. The enlightenment of the natural mind, however, does not ascend by discrete degrees, but it increases by a continuous degree, and as it increases, so that mind is enlightened from within by the light of the two higher degrees. How this occurs can be comprehended from a perception of the degrees of altitude, in that one degree is above another, and that the natural degree, which is the ultimate, is a kind of general covering to the two higher degrees: in that case as the natural degree is raised to the degree of the higher [light], so the higher from within acts upon the exterior natural, and illuminates it. The illumination is effected indeed from within by the light of the higher degrees, but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the height of the ascent; that is, the natural degree is enlightened from within by virtue of the light of the higher degrees, discretely, but in itself continuously. From this it is evident, that man, so long as he lives in the world, and is thereby in the natural degree, cannot be elevated into very wisdom, such as it is with the angels, but only into higher light reaching to the angels, and into receiving enlightenment from their light, which flows in from within and illuminates. But

these things cannot as yet be more clearly described ; they may be better comprehended from effects ; for provided some knowledge be first had of causes, effects place them in light in themselves, and so furnish illustration.

257. Effects are 1. That the natural mind can be raised up to the light of heaven, in which the angels are, and perceive naturally what the angels perceive spiritually, thus not so fully ; but still the natural mind of man cannot be raised into the angelic light itself. 2. That man, through his natural mind, raised to the light of heaven, can think with angels, yea, can speak with them ; but then the thought and speech of the angels flow into the natural thought and speech of the man, and not conversely ; so that the angels speak with man in some natural language, which is the man's mother tongue. 3. That this is effected by a spiritual influx into the natural man, and not by any natural influx into the spiritual man. 4. That human wisdom, which is natural, so long as a man lives in the natural world, can by no means be raised into angelic wisdom, but only into some image of it ; the reason is, that the elevation of the natural mind is effected by continuity, as from shade to light, or from grosser to purer. But still the man with whom the spiritual degree has been opened, comes into that wisdom when he dies, and he can also come into it by a laying asleep of the sensations of the body, and by an influx then from above into the spiritual things of his mind. 5. Man's natural mind consists of spiritual substances, and at the same time of natural substances : thought comes out of its spiritual substances, but not out of its natural substances ; these substances recede when the man dies, but not the spiritual substances ; wherefore that same mind after death, when the man becomes a spirit or angel, remains in a form similar to that which it had in the world. 6. The natural substances of that mind, which, as was said, recede by death, constitute the cutaneous covering of the spiritual body in which spirits and angels are. Through such covering, which is taken from the natural world, their spiritual bodies subsist, for the natural is the ultimate continent

hence it is, that there is no spirit and no angel who was not born a man. These arcana of angelic wisdom are here adduced, that the quality of the natural mind with man may be known; this subject is further treated of in what follows.

258. Every man is born into the faculty of understanding truths to the inmost degree, in which the angels of the third heaven are; for the human understanding, rising up by continuity around the two higher degrees, receives the light of the wisdom of those degrees in the manner stated above, n. 256. Hence it is that man can become rational according to this elevation; if he be raised to the third degree, he becomes rational out of the third degree; if he be raised to the second degree, he becomes rational out of the second degree; and if he be not raised, he is rational in the first degree. It is said that he becomes rational out of those degrees, because the natural degree is the general receptacle of their light. The cause why a man does not become rational to the possible height is this, that the love, which is of the will, cannot be raised in the same manner as the wisdom which is of the understanding. The love which is of the will is raised only by shunning evils as sins, and then by the goods of charity, which are uses, which the man thereafter performs from the Lord. If, therefore, the love which is of the will, is not raised at the same time, the wisdom which is of the understanding, however it may have ascended, still falls back again down to its love. Hence it is, that if a man's love is not raised at the same time into the spiritual degree, he is still not rational save in the ultimate degree. From these things it may be seen that man's rational is in appearance as it were of three degrees; that there is a rational from the celestial, a rational from the spiritual, and a rational from the natural; also that rationality, which is the faculty that is capable of elevation, whether it be elevated or not, is still with man.

259. Every man, it was said, is born into that faculty, namely into rationality, but by this is understood every man whose externals have not been hurt by accident, either in the womb or by some disease after birth, or by injury inflicted on the

head, or in consequence of some insane love bursting forth and breaking down restraints. With such persons the rational cannot be elevated; for the boundaries in which the life, which is of the will and the understanding, is to stop, are not in such disposition that the life can perform ultimate acts according to order; for life acts according to ultimate determinations, but not from them. That rationality is not possible with infants and children, may be seen below, n. 266, at the end.

260. BECAUSE THE NATURAL MIND IS THE COVERING AND CONTINENT OF THE HIGHER DEGREES OF THE HUMAN MIND, IT IS REACTIVE; AND IF THE HIGHER DEGREES ARE NOT OPENED, IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED, IT ACTS WITH THEM. It was shown in the preceding article, that because the natural mind is in the ultimate degree, it envelops and encloses the spiritual mind and the celestial mind, which are higher than it as regards degrees. It is now to be shown that the natural mind reacts against the higher or interior minds. The cause why it reacts is, that it covers, includes and contains them, and this is not possible to be done apart from reaction; for unless it reacted, the interior or enclosed things would loosen, protrude outwards, and fall to pieces. So if the tunics around the human body were not in reaction, the viscera, which are the interiors of the body, would push forth, and welter asunder. So also if the membrane investing the motor fibres of a muscle did not react against the forces of these fibres in action, not only would action cease, but all the inner tissues would be broken down. The like is the case with every ultimate degree of the degrees of altitude; consequently with the natural mind relatively to the higher degrees; for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the ultimate degree. Another reason why the natural mind reacts against the spiritual mind, is, that the natural mind consists not only of substances of the spiritual world, but also of substances of the natural world, as was said above, n. 257, and the substances

of the natural world from their nature react against the substances of the spiritual world; for the substances of the natural world in themselves are dead, and are acted on from without by the substances of the spiritual world, and those substances which are dead, and which are acted on from without, from their nature resist, and so from their nature react. Hence it may appear that the natural man reacts against the spiritual man, and that there is combat. It is the same thing whether you say the natural and spiritual man, or the natural and spiritual mind.

261. From these things it may appear, that if the spiritual mind is closed up, the natural mind continually acts against those things which are of the spiritual mind, and fears lest anything should flow in therefrom to perturb its states. All that which flows in through the spiritual mind, is from heaven, for the spiritual mind is in form a heaven; and all which inflows into the natural mind is from the world, for the natural mind is in form a world. From this it follows that the natural mind, when the spiritual mind is closed up, reacts against all things of heaven, and does not admit them into it excepting in so far as they serve it as means for acquiring and possessing those things which belong to the world. And when the things which are of heaven also serve the natural mind as means to its own ends, then those means, although they appear heavenly, nevertheless become natural; for the end qualifies them, and they become like the scientifics of the natural man, in which intrinsically there is nothing of life. But because heavenly things cannot be so conjoined with natural things that the two act as one, therefore they separate, and the heavenly things with merely natural men take their place from without in a circuit around the natural things which are within. Hence it is that a merely natural man can say and preach heavenly things, and also feign them by his actions, although inwardly he thinks against them; the latter he does when he is alone, but the former when he is in company. But of these things more in what follows.

262. By virtue of the reaction which is in him from birth,

the natural mind or man, when he loves himself and the world above all things, acts against those things which are of the spiritual mind or man. Then also he feels delight in evils of every kind, as in adulteries, defraudings, revenges, blasphemings, and other the like things. And then also he acknowledges nature as creative of the universe: and confirms all these things by his rational faculty; and after the confirmations he either perverts, or suffocates, or repels the goods and truths of heaven and the church; and at length he either shuns them, or turns his back upon them, or hates them. This he does in his spirit, and in the body just so far as he dares to speak with others from his spirit without fear of the loss of good name as a means to honour and lucre. When a man is such, he successively shuts up the spiritual mind closer and closer; confirmations of evil by falsities especially shut it. Hence it is, that evil and falsity confirmed, after death cannot be extirpated; they are extirpated only in the world by repentance.

263. But the state of the natural mind is altogether different when the spiritual mind is open: in this case the natural mind is disposed for submission to the spiritual mind, and is subordinated. For the spiritual mind acts from above or from within upon the natural mind, and removes those things which there react, and adapts to itself those which act in like manner with itself; hence the overbearing reaction is gradually taken away. It is to be noted, that in the greatest and least things of the universe, whether living or dead, action and reaction exist; hence the equilibrium of all things: this is lost when action overcomes reaction, and *vice versa*. Similar is the case with the natural mind and with the spiritual mind. When the natural mind acts out of the delights of its love, and out of the pleasures of its thought, which in themselves are evils and falsities, then the reaction of the natural mind removes those things which are of the spiritual mind, and blocks the doors to prevent them from entering, and manages that action shall come to pass from such things as agree with its reaction. Thus an action and reaction of the natural mind are brought about which are

opposite to the action and reaction of the spiritual mind; hence a closure of the spiritual mind takes place like the twisting back of a spire. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted: for the spiritual mind acts from above or from within, and at the same time from below or from without, through those things which are disposed for submission to it in the natural mind, and it twists back the spiral in which the action and reaction of the natural mind lie. This mind by birth is in opposition to those things which belong to the spiritual mind, which opposition, as is well known, it derives by heredity from parents. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or circumflexing downwards; but after reformation it may be compared to a spiral twisting or circumflexing upwards; wherefore a man before reformation looks downwards to hell, but after reformation he looks upwards to heaven.

264. THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE FACULTIES WHICH ARE THE PROPER FACULTIES OF MAN, NAMELY, RATIONALITY AND LIBERTY. By rationality is meant the faculty of understanding truths and thereby falsities, and goods and thereby evils; and by liberty is meant the faculty of thinking, willing and doing these things freely. From what precedes it may appear, and from what follows it will further appear, that every man by creation, and thence by birth, has these two faculties, and that they are from the Lord; and that they are not taken away from him; and that out of them comes the appearance that man thinks, speaks, wills and acts as from himself; and that the Lord dwells in these faculties with every man; and that man out of that conjunction lives to eternity; and that through these faculties, and not apart from them, man is able to be reformed and regenerated; also that man through them is distinguished from the beasts.

265. That the origin of evil is from the abuse of these faculties will be declared in this order. I. A bad man enjoys these

two faculties equally with a good man. II. A bad man abuses them to confirm evils and falsities, and a good man uses them to confirm goods and truths. III. Evils and falsities confirmed with man are permanent, and come to be of his love and thereby of his life. IV. Those things which have come to be of the love and life are engendered in the offspring. V. All evils, both the ingenerate and the superinduced, reside in the natural mind.

266. I. *A bad man enjoys these two faculties equally with a good man.*—That the natural mind is able, as regards the understanding, to be elevated even to the light in which the angels of the third heaven are, and to see truths, acknowledge them, and afterwards speak them, was shown in the preceding article. From this it is plain,—because the natural mind can be thus elevated,—that a bad man enjoys that faculty which is called rationality equally with a good man; and because the natural mind can be elevated so far, it follows that he is able also to think and to speak those [high truths]. But reason and experience testify further that he is able to will and do them, although he does not will and do. *Reason*: Who cannot will and do those things which he thinks? He does not will and do, because he does not love to will and do them. This power of willing and doing is the liberty which every man has from the Lord: but his not willing and doing good when he has the power, comes out of the love of evil, which opposes; but this love he is able to resist, and many also do resist it. This has been sometimes confirmed by *experience* in the spiritual world. I have heard evil spirits who inwardly were devils, and who in the world rejected the truths of heaven and the church, [and I have observed] that while the affection of knowing in which every man is from childhood was excited by the glory that surrounds each love like the splendour of fire, they perceived the arcana of angelic wisdom fully as well as good spirits who inwardly were angels. Yea, those diabolical spirits said, that in fact they were able to will and do according to those [arcana], but that they would not. When it was said to them that they

would will these things if only they shunned evils as sins, they said that they were able also to do this, but that they would not. From this it was manifest that the wicked equally with the good have the faculty which is called liberty. Let any one consult himself, and he will observe that it is so. A man has the power to will, because the Lord, from Whom that faculty comes, continually gives the power; for, as was said above, the Lord dwells with every man in these two faculties, thus in the faculty or in the power of being able to will. With regard to the faculty of understanding which is called rationality, this does not exist with a man until his natural mind comes of age; in the meantime it is like seed in unripe fruit, which cannot be opened in the ground to develop a growth. This faculty also does not exist with those who are mentioned above, n. 259.

267. II. *A bad man abuses these faculties to confirm evils and falsities, and a good man uses them to confirm goods and truths.* From the intellectual faculty which is called rationality, and from the voluntary faculty which is called liberty, man derives the power of confirming whatever he pleases; for the natural man is able to raise his understanding into higher light to whatever extent he desires, but he who is in evils and their falsities, does not raise it higher than the upper region of his natural mind, and rarely to the region of the spiritual mind. The reason is that he is in the delights of the love of his natural mind, and if he rises above that mind, the delight of his love perishes. If the understanding be raised higher, and see truths opposed to the delights of his life, or to the principles of his own proper intelligence, then he either falsifies them, or passes them by, and leaves them in contempt, or he retains them in the memory to serve as means to his life's love, or to the pride of his own proper intelligence. That the natural man is able to confirm whatever he will is plain from the multitude of heresies in the Christian world, each of which is confirmed by its adherents. We are all aware that evils and falsities of every kind can be confirmed. It may be confirmed, and indeed is confirmed by

the wicked to themselves, that there is no God, and that nature is everything, and that she has created herself: that religion is only a means whereby simple minds are to be kept in bonds; that human prudence does all things, and Divine Providence nothing except sustaining the universe in the order in which it was created; also that murders, adulteries, thefts, frauds and revenges are allowable; according to Machiavel and his followers. These and many similar things the natural man is able to confirm, and to fill volumes with the confirmations, and when they are confirmed, then these falsities appear in their fatuous light, and truths in such shadow that they are not visible at all except as phantoms of the night. In a word, take the most false thing, and put it into a proposition, and say to a clever person, Confirm, and he will confirm to the full extinction of the light of truth; but set aside the confirmations, come back and view the proposition itself out of your own rationality, and you will see its falsehood in its deformity. From these things it may appear that man is able to abuse these two faculties which are with him from the Lord, to confirm evils and falsities of every kind. No beast is able to do this, because no beast enjoys these faculties. Hence the beast is born into all the order of its life, and into all the science of its natural love; otherwise than man.

268. III. *Evils and falsities confirmed with man are permanent, and come to be of his love and life.* Confirmations of evil and falsity are nothing else than removals of good and truth, and if they increase they are rejections, for evil removes and rejects good, and falsity, truth. Hence also confirmations of evil and falsity are doors closed to heaven,—occlusions of heaven,—for all good and truth flows in from the Lord through heaven; and when heaven is closed, then the man is in hell, and in a society there where an evil and falsity similar to his own prevails, from which hell he cannot afterwards be delivered. It has been granted me to speak with some who ages ago confirmed themselves in the falsities of their religion, and I saw that they continue in the same, just as they were in them in the world. The reason is, that all the things in which a man confirms himself come to be

of his love and life ; they come to be of his love, because they come to be of his will and understanding, and the will and understanding form the life of every one ; and when they come to be of the life of a man, they come to be of his whole body as well as of his whole mind. Hence it is evident, that a man who has confirmed himself in evils and falsities, is such from head to foot, and when he is wholly such, by no inversion or retortion can he be reduced to an opposite state, and thus be drawn out of hell. From these considerations and those preceding them in this article it may be seen whence the origin of evil comes.

269. IV. *Those things which have come to be of the love and thereby of the life, are engendered in the offspring.* It is known that man is born into evil, and that he gets this as an inheritance from parents ; though it is believed by some that he does not get it from parents, but through parents from Adam ; but this is an error. He derives it from the father, from whom he has his soul, and it is clothed with a body in the mother. The seed, which is from the father, is the first receptacle of life, but such a receptacle as it was with the father, for it is in the form of his love, and the love of every one in the greatest and least things is similar to itself, and there is in it an effort to the human form, into which it also goes gradually forth. Hence it follows that the evils called hereditary are successively derived from fathers, thus from grandfathers and great-grandfathers, [and carried] into their posterity. Experience also teaches this, for in the matter of the affections, there is a likeness of races to their first progenitors, and a greater likeness in families, and a still greater likeness in houses : and this likeness is of such a nature that generations are distinguishable not by dispositions alone, but even by faces. But of the ingeneration of the love of evils by parent in offspring more will be said in what follows, where the correspondence of the mind, that is, of the will and the understanding, with the body and its members and organs is treated of. Here these few things only are brought forward, that it may be known that evils are successively derived from parents, and that they increase through the accumulations of one parent after

another, until man by birth is nothing else than evil. Also, the malignity of evil increases according to the degree of occlusion of the spiritual mind, for so the natural mind also is closed above. And in the descendants this is not recovered from except by shunning evils as sins from the Lord. So and no otherwise is the spiritual mind opened, and through it the natural mind is brought back into correspondent form.

270. V. *All evils and their falsities, both the ingenerate and the superinduced, reside in the natural mind.*—Evils and their falsities reside in the natural mind, because that mind in form or in image is a world; but the spiritual mind in form or in image is a heaven, and in heaven evil can find no home: wherefore the spiritual mind is not opened from birth, but is only in the potency of being opened. And the natural mind derives its form in part from the substances of the natural world; but the spiritual mind only from the substances of the spiritual world, and it is conserved in its integrity by the Lord, that the man may be able to become a man: for he is born an animal, but becomes a man. The natural mind with all its belongings is circumflexed into gyres from right to left, but the spiritual mind into gyres from left to right: thus these minds are reciprocally of contrary turn; a sign that evil resides in the natural mind, and that of itself it acts against the spiritual mind: and the circumgyration from right to left is turned downwards, thus towards hell, but the circumgyration from left to right goes upwards, thus towards heaven. That this is so was plain to me from this experience, that an evil spirit cannot circumgyrate his body from left to right, but from right to left; whereas a good spirit can with difficulty circumgyrate the body from right to left, but with ease from left to right. The circumgyration follows the flux of the interiors, which are the things of the mind.

271. EVILS AND FALSITIES ARE IN ALL OPPOSITION AGAINST GOODS AND TRUTHS, BECAUSE EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL, AND GOODS AND TRUTHS ARE DIVINE AND HEAVENLY. That evil and good are opposites, also the

falsity of evil and the truth of good, every one acknowledges when he hears it; but because those who are in evil do not feel, and therefore do not perceive otherwise than that evil is good,—for evil delights their senses, especially the sight and hearing, and therefore also delights the thoughts and thus the perceptions,—so they acknowledge indeed that evil and good are opposites; but when they are in evil, moved by its delight, they say that evil is good, and good evil. Take an example. He who abuses his liberty to think and to do evil, calls the abuse, liberty, and its opposite, namely, to think good which in itself is good, he calls slavery; when yet the latter is truly freedom, but the former bondage. He who loves adulteries, calls it liberty to commit adultery, but slavery not to be allowed to commit adultery; for he feels delight in lasciviousness, and undelight in chastity. He who is in the love of ruling from the love of self, in that love feels delight of life exceeding other delights of every kind; hence all belonging to that love he calls good, and all that is contrary to it he declares to be evil; when yet the opposite is true. It is the same with every other evil. Although, therefore, every one acknowledges that evil and good are opposites, still those who are in evils cherish a contrary idea about the opposition, and those only have a just idea who are in goods. No one while he is in evil is able to see good, but he who is in good is able to see evil. Evil is below as in a den, good is above as on a mountain.

272. Now as many do not know what the nature of evil is, and that it is entirely opposite to good, and as it is important that this should be known, therefore the matter shall be surveyed in this order. I. The natural mind which is in evils and thereby in falsities, is a form and image of hell. II. The natural mind which is a form and image of hell, descends by three degrees. III. The three degrees of the natural mind which is a form and image of hell, are opposite to the three degrees of the spiritual mind which is a form and image of heaven. IV. The natural mind which is a hell, is in all opposition against the spiritual mind which is a heaven.

273. I. *The natural mind which is in evils and thereby in falsities, is a form and image of hell.*—We cannot here describe what the natural mind is with man in its substantial form, or what is its nature in its own form woven out of the substances of both worlds in the brains, where that mind resides in its first principles. A universal idea concerning that form will be given in what follows when the correspondence of the mind and body is treated of. Here we shall only say something of its form as to states and their changes, through which perceptions, thoughts, intentions, volitions, and their belongings are manifested; for the natural mind which is in evils and thereby in falsities, in respect to these states and changes is a form and image of hell. This form supposes a substantial form as a subject, for changes of state are not possible apart from a substantial form which is their subject; just as sight is not possible without an eye, and hearing without an ear. Now as to the form or image whereby the natural mind resembles hell, that form and image is such, that the reigning love with its concupiscences, which is the universal state of this mind, is as the devil is in hell, and the thoughts of the false arising out of that reigning love are as the crew of the devil; by the devil and by his crew nothing else is meant in the Word. And the cases are similar. In hell the love of ruling from the love of self is the reigning love; this is there called the devil; and the affections of the false with the thoughts arising out of that love are his crew. It is the same in every society of hell, with differences amounting to the specific differences of one genus. And the natural mind which is in evils, and thereby in falsities, is in a similar form: wherefore also the natural man who is of this character, after death comes into a society of hell similar to himself, and then in all and singular things he acts in unison with it; for he comes into his own form, that is, into the states of his own mind. There is also another love, which is called satan, subordinate to the former love which is called the devil, and this is the love of possessing the goods of others by every bad art. Cunning villanies and devices are its crew. Those

who are in this hell are generically called satans, and those who are in the former hell are generically called devils; and such of them as do not act clandestinely there, do not refuse their name. Hence it is that the hells in the composite are called the devil and satan. The two hells are generically distinguished according to those two loves, because all the heavens are distinguished into two kingdoms, the celestial and the spiritual, according to two loves, and the diabolical hell as an opposite corresponds to the celestial kingdom, and the satanic hell as an opposite corresponds to the spiritual kingdom. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on HEAVEN AND HELL, nos. 26 to 28. The natural mind of the character mentioned above, is in form a hell, because all spiritual form is similar to itself in the greatest and least things. Hence it is that every angel is a heaven in a lesser form, as is also shown in the work on HEAVEN AND HELL, nos. 51 to 58. It also follows that every man or spirit who is a devil or a satan is a hell in a lesser form.

274. II. *The natural mind which is a form or image of hell, descends through three degrees.* That in the greatest and the least things of all things there are degrees of two kinds, namely, degrees of altitude and of latitude, may be seen above, nos. 222 to 229; such then is the case with the natural mind in its greatest and least things. Degrees of altitude are meant here. The natural mind, from its two faculties, of rationality and liberty, is in this state, that it is able to ascend through three degrees, and to descend through three degrees; it ascends by virtue of goods and truths, and it descends by virtue of evils and falsities; and when it ascends, the lower degrees which tend to hell are shut, and when it descends the higher degrees which tend to heaven are shut. This happens because they are in reaction. These three degrees, higher and lower, are neither opened nor closed in man in early infancy; for he is then in ignorance of good and truth, and of evil and falsity; but as he commits himself to one or the other, the degrees are opened and shut on the one or the other side. When they are opened towards hell, then the

reigning love which is of the will obtains the highest or inmost place; the thought of the false which is of the understanding from that love obtains the second or middle place; and the conclusion of the love through the thought, or of the will through the understanding, obtains the lowest place. It is the same case here as with the degrees of altitude treated of above, namely, that they stand in order as end, cause and effect, or as first end, middle end and last end. The descent of these degrees is towards the body; hence in the descent they wax grosser, and become material and corporeal. If truths out of the Word in the second degree are summoned to form it, then these truths are falsified out of the first degree, which is the love of evil, and become servants and slaves. From this it may be seen what the truths of the church out of the Word become with those who are in the love of evil, that is, whose natural mind is in form a hell; namely, that because they serve the devil as means, they are profaned; for the love of evil reigning in the natural mind which is a hell, is the devil; as was said above.

275. III. *The three degrees of the natural mind which is a form and image of hell, are opposite to the three degrees of the spiritual mind which is a form and image of heaven.* That there are three degrees of the mind, and that these are called natural, spiritual and celestial, and that the human mind consisting of these degrees looks towards heaven, and turns round thither, was shown above. Hence it may be seen that when the natural mind looks downwards, and turns round towards hell, it consists in like manner of three degrees, and that each degree of it is opposite to a degree of the mind which is a heaven. That this is so was manifest to me from those things which were seen in the spiritual world; namely, that there are three heavens, and these, distinct according to the three degrees of altitude; and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells in all and singular things are opposed to the heavens; also that the lowest hell is opposite to the highest heaven, that the middle hell is opposite to the middle heaven, and the highest

hell is opposite to the ultimate heaven. Similar is it with the natural mind which is in the form of hell; for spiritual forms are similar to themselves in the greatest things and in the least. The heavens and the hells are in such opposition, because their loves are thus opposed. Love to the Lord, and thence love towards the neighbour, form the inmost degree in the heavens, but the love of self and the love of the world form the inmost degree in the hells. Wisdom and intelligence from their own loves form the middle degree in the heavens, but foolishness and insanity which appear as wisdom and intelligence, from their loves, form the middle degree in the hells. Conclusions from their two degrees, which are either laid up in the memory as sciences, or determined into actions in the body, form the last or ultimate degree in the heavens. Conclusions from their two degrees, which either become sciences, or become acts, form the outermost degree in the hells. How the goods and truths of heaven are turned into evils and falsities, thus into the opposite, in the hells, may appear from this experience. I heard that a certain divine truth flowed down from heaven into hell, and I heard that on the way of the descent it was converted by degrees into falsity, and at the lowest hell into exactly the opposite of the truth. From this it was plain that the hells according to degrees are in opposition to the heavens as regards all goods and truths, and that these are made into evils and falsities by influx into forms turned the wrong way. It is well known that all influence, all flowing in, is perceived and felt according to recipient forms and their states. This conversion into the opposite was plain to me also from this experience. It was granted me to see the hells in their place relatively to the heavens, and those who were there appeared inverted, with their heads downwards and their feet upwards; but it was said that they still appear to themselves to be upright on their feet; comparatively as is the case with the antipodes. From these experimental proofs it may appear, that the three degrees of the natural mind which in form and image is a hell, are opposite to the three degrees of the spiritual mind which in form and image is a heaven.

276. IV. *The natural mind which is a hell, is in all opposition against the spiritual mind which is a heaven.* When loves are opposite, then all things belonging to perception become opposites; for out of love which makes the very life of man, all other things flow as streams from their source: those things which are not from that source separate in the natural mind from those things which are from it. The things which are from its reigning love are in the middle and the rest at the sides. If these latter are truths of the church from the Word, they are sent from the middle further away to the sides, and at length are exterminated; and then the man, that is, the natural mind, perceives evil as good, and falsity as truth; and conversely. On this ground he believes that villainy is wisdom, that insanity is intelligence, that cunning is prudence, and that evil arts are contrivances of genius; and then also he values divine and heavenly things, those of the church and of worship, at nothing, and makes bodily and worldly things of the greatest price. Thus he inverts the state of his life, so that what is his head's, he makes his footsole's, and tramples upon it; and what is his footsole's he makes his head's. So the man, from being alive, becomes dead. He is said to be alive whose mind is a heaven, and he, dead, whose mind is a hell.

277. ALL THINGS WHICH ARE OF THE THREE DEGREES OF THE NATURAL MIND ARE INCLUDED IN THE WORKS WHICH ARE DONE BY THE ACTS OF THE BODY. The science of degrees which is delivered in this Part discloses the arcanum, that all things of the mind, that is, of the will and understanding of a man, are in his actions or works, included therein; much as things visible and invisible are included in a seed, a fruit, or an egg. The actions or works appear [simple], just like these things in externals, and yet in internals they contain things innumerable; there are the forces of the motor fibres of the whole body in concurrence, and there are all things of the mind which excite and determine these forces, and these, as shown above, of three degrees. And because there are all things of the mind, there

are all things of the will, that is, all the affections of the man's love, which make the first degree; there are all things of the understanding, that is, all the thoughts of his perception, which make the second degree; and there are all things of the memory, that is, all the ideas of the thought that is nearest to speech, taken from the memory, which compose the third degree. Out of these things determined into action works exist, and in those works, seen in the external form, the prior things [their antecedents] do not appear although they are actually involved. That the ultimate thing is the complex, continent and basis of prior things, may be seen above, nos. 209 to 216; and that the degrees of altitude are in fulness in their ultimate, nos. 217 to 221.

278. The reason why the acts of the body, viewed by the eye, appear thus simple and uniform; as seeds, fruits, eggs, or as nuts and almonds in shells appear in their external form; and yet contain in themselves all prior things out of which they exist, is, that every ultimate thing is covered round, and thereby rendered distinct from prior things; for each degree is girded by a veil and thereby distinguished from another degree; wherefore those things which belong to the first degree are not known from the second degree, nor are those of the second degree known from the third. For example: the love of the will which is the first degree of the mind, is not known in the wisdom of the understanding which is the second degree of the mind, except by a certain delight in the thought of a thing. The first degree, which again is the love of the will, is not known in the science of the memory, which is the third degree, excepting by a certain pleasure in knowing and speaking. From these considerations it follows, that a work which is an act of the body, includes all these things, although in its external form it appears simple as one thing.

279. This is confirmed by these facts. The angels who are with a man perceive one by one those things which are from the mind in the action; the spiritual angels those things therein which are from the understanding, and the celestial angels those

things therein which are from the will. This appears like a paradox, but it is true. But be it known, that those things of the mind which belong to any proposed or present [object] are in the middle, and the rest round about according to affinities. The angels say that a man's character is perceived from every single work, but in likenesses of his love, various according to its determinations into affections, and then into thoughts. In a word, before the angels every action, every work, of a spiritual man is like a palatable fruit, useful and beautiful, which when tasted and eaten yields flavour, use, and delights. That the angels have such a perception of the actions and works of men, may also be seen above, n. 220.

280. It is the same with a man's speech. The angels know a man's love from the sound of his speech, his wisdom from the articulation of the sound, and his science from the sense of the words. They say moreover that these three things are in every word, because a word is a something concluded, for it has in it sound, articulation and sense. It was told me by angels of the third heaven, that out of every word which a man speaks in series, they perceive the general state of his disposition, and also some particular states. That in every single word of the Word there is a spiritual something which is of the Divine wisdom, and a celestial which is of the Divine love; and that these are perceived by the angels when the Word is read in a holy frame by man, has been shown by many things in *THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*.

281. The conclusion is that in the works of a man whose natural mind descends through three degrees into hell, there are all his evils and falsities of evil; and that in the works of a man whose natural mind ascends into heaven, there are all his goods and truths; and that both the latter and the former are perceived by the angels from the mere speech and from the mere action of the man. Hence it is said in the Word, that a man shall be judged according to his works, and that he shall render an account of his words.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

PART IV.

282. THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS THEREOF FROM HIMSELF, AND NOT FROM NOTHING. It is known throughout the universal world, and acknowledged by virtue of interior perception by every wise man, that there is one God, who is the Creator of the universe; and it is known from the Word that God the Creator of the universe is called JEHOVAH, from *Esse*, because He alone is. That the Lord from eternity is that Jehovah, was shown by many things out of the Word in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. Jehovah is called the Lord from eternity, because Jehovah assumed a Human in order that He might save men from hell; and then He commanded His disciples to call Him Lord: wherefore Jehovah in the New Testament is called the Lord; as may appear from this: "Thou shalt love JEHOVAH THY GOD with all thy heart and with all thy soul" (Deut. vi. 5); and in the New Testament, "Thou shalt love THE LORD THY GOD with all thy heart and with all thy soul" (Matt. xxii. 35). The case is the same in other passages taken from the Old Testament in the Evangelists.

283. Everyone who thinks from clear reason sees that the universe was not created out of nothing, because he sees that it is impossible for anything to be made out of nothing; for nothing is nothing, and to make anything out of nothing is contradictory, and what is contradictory is against the light of

truth, which is from the Divine Wisdom: and whatever is not of the Divine Wisdom is also not of the Divine Omnipotence. Everyone who thinks from clear reason sees also that all things have been created out of a substance which is substance in itself, for this is very *Esse* out of which all things that are, can exist: and because God alone is Substance in itself, and thence very *Esse*, it is evident that the existence of things is from no other source. Many have seen this, because reason causes it to be seen; but they have not dared to confirm it, fearing lest thus they might perhaps be brought to think that the created universe is God because from God, or that nature is from itself, and thus that the inmost of nature is what is called God. Hence it is, that although many have seen that the existence of all things is from no other source than God and out of His *Esse*, nevertheless they did not dare to advance beyond the first thought on the subject, lest they should involve the understanding in a so-called Gordian knot, from which they might not afterwards be able to extricate it. The reason why they might not be able to extricate the understanding is, that they thought of God, and of the creation of the universe by God, from time and space which are things proper to nature, and no one is able from nature to perceive God and the creation of the universe; but every one whose understanding is in any interior light, is able to perceive nature and its creation from God, because God is not in time and space. That the Divine is not in space, may be seen above, nos. 7 to 10: that the Divine fills all the spaces of the universe apart from space, nos. 69 to 72: and that the Divine is in all time apart from time, nos. 72 to 76. In what follows it will be seen, that although God has created the universe and all things of it from Himself, yet there is nothing at all in the created universe which is God; besides other things which will place this matter in its proper light.

284. The *First Part* of this Work treated of God, that He is Divine Love and Divine Wisdom, and that He is life, also that He is substance and form which is very and only *Esse*. The

Second Part treated of the spiritual sun and its world, and of the natural sun and its world; and [showed] that the universe with all things of it was created by God through both suns. The *Third Part* treated of the degrees in which all and singular things that are created exist. In this *Fourth Part* the creation of the universe by God will be treated of. The cause why these and the former subjects are treated, is, that the angels have lamented before the Lord, that when they look into the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature, for their [angelic] wisdom to rest upon.

285. THE LORD FROM ETERNITY, THAT IS, JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THEREOF UNLESS HE WERE A MAN. Those who have a natural corporeal idea of God as a man, are quite unable to comprehend how God as a man could create the universe and all things of it; for they think to themselves, How can God as a Man wander all over the universe from space to space and create? Or how can He speak the word from His place and creation ensue from that dictum? When it is said that God is a Man, such ideas occur to those who think of God Man as if he were like a man of this world, and who think of God from nature, and its properties, which are time and space. But those who think of God Man, not from man in this world, and not from nature and its space and time, clearly perceive that the universe could not have been created unless God were a Man. Commit your thought to the angelic idea concerning God as being a Man, and remove as much as possible the idea of space, and you will approximate in thought to the truth. Certain of the learned also perceive that spirits and angels are not in space, because they perceive the spiritual apart from space: for it is like thought, which although it is in a man, still the man through it is able to be present in a manner elsewhere, in any place be it ever so remote. Such is the state of spirits and angels, who are men, even as regards their bodies. They appear in the place where their

thought is, because spaces and distances in the spiritual world are appearances, and act as one with their thought from affection. From these things it may be seen that God Who appears far above the spiritual world as a sun, to Whom there can be no appearance of space, is not to be thought of from space. And then it can be comprehended that He created the universe not out of nothing, but out of Himself. Also that His Human Body cannot be thought of as great or small, or of any stature, because this also attributes space; and hence that He is the same in the first things and the last, and in the greatest things and the least; and moreover, that the Human is the inmost in every created thing, but apart from space. That the Divine is the same in the greatest and least things, may be seen above, nos. 77 to 82; and that the Divine fills all spaces apart from space, nos. 69 to 72. And because the Divine is not in space, it is not continuous as the inmost of nature is.

286. That God could not have created the universe and all things thereof, unless He were a Man, may be very clearly comprehended by an intelligent person from this ground, that he cannot deny to Himself, that in God there is Love and Wisdom, that there is mercy and clemency, and also that there is absolute Goodness and Truth, because these things are from Him. And because he cannot deny these things, neither can he deny that God is a Man; for not one of these things is possible abstracted from man; man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside man. Is it anything? See if you can conceive it as something ethereal, or as something flamy? You cannot; unless perchance you think of it as in these somethings, and if it be in them, it must be wisdom in a form such as man has, it must be in all his form, not one thing can be wanting for wisdom to be in it. In a word, the form of wisdom is man; and because man is the form of wisdom, he is also the form of love, mercy, clemency, good and truth, because these make one with wisdom. That love and wisdom are not possible except in a form, see above, nos. 40 to 43.

287. That love and wisdom are man may also be known from the angels of heaven, who in the measure in which they are in love and thence in wisdom from the Lord, in the same measure are in beauty men. The same may be known from this, that in the Word it is said of Adam, that "he was created into the likeness and into the image of God" (Gen. i. 26), because into the form of love and wisdom. Every man on earth is born into the human form as regards his body; the cause is that his spirit, which is also called his soul, is a man; and it is a man, because it is receptive of love and wisdom from the Lord; and in so far as the spirit or soul of a man receives these, in so far he becomes a man after the death of the material body which he has drawn around him; and in so far as he does not receive them, he becomes a monster, which derives something of man from the faculty of receiving.

288. Inasmuch as God is a Man, therefore the universal angelic heaven in the complex is as one man; and it is distinguished into regions and provinces according to the members, viscera and organs of a man. Thus there are societies of heaven which constitute the province of all things of the brain, and of all things of the organs of the face, also of all things of the viscera of the body; and these provinces are distinct from each other, just as those organs are distinct in man; moreover the angels know in what province of man they are. The universal heaven is in this effigy, because God is a man: and God is heaven, because the angels who constitute heaven are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all things of man, is shown in the *ARCANA CŒLESTIA* at the end of several chapters.

289. From these things we can see the inanity of the ideas of those who think of God as other than a Man, and of the Divine attributes otherwise than as in God as a Man; because separated from man they are mere figments of the mind. That God is very Man, from Whom every man is a man according to his reception of love and wisdom, may be seen above, nos. 11, 12, 13. This is here confirmed on account of what follows, in order that

the creation of the universe by God because He is a Man, may be perceived.

290. THE LORD FROM ETERNITY, THAT IS, JEHOVAH, PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND OUT OF IT CREATED THE UNIVERSE, AND ALL THINGS OF IT. The sun of the spiritual world was treated of in the Second Part of this work, and the following heads were there shown:—That the Divine Love and the Divine Wisdom appear in the spiritual world as a sun, nos. 83 to 88. That spiritual heat and spiritual light proceeds from that sun, nos. 89 to 92. That that sun is not God, but that it is the Proceeding from the Divine Love and the Divine Wisdom of God Man; so likewise the heat and light from that sun, nos. 93 to 98. That the sun of the spiritual world is in a middle altitude, and appears distant from the angels as the sun of the natural world from men, nos. 103 to 107. That in the spiritual world the east is where the Lord appears as the sun, and the other quarters are determined thereby; nos. 119 to 123, 124 to 128. That the angels constantly turn their faces to the Lord as the sun, nos. 129 to 134, 135 to 139. That the Lord created the universe, and all things thereof, by means of that sun, which is the first proceeding of the Divine Love and the Divine Wisdom, nos. 151 to 156. That the sun of the natural world is pure fire, and that nature which derives origin from that sun is therefore dead; and that the sun of the natural world was created in order that the work of creation might be brought to a close and finished, nos. 157 to 162. That without two suns, the one living and the other dead, there can be no creation, nos. 163 to 166.

291. Among the things shown in the Second Part is also this, that the spiritual sun is not the Lord, but that it is the Proceeding from His Divine Love and His Divine Wisdom. It is called the proceeding, because that sun has been produced out of the Divine Love and out of the Divine Wisdom, which in themselves are substance and form, and through this the Divine proceeds. But because it is the character of human reason not

to acquiesce unless it sees a thing from its cause, thus unless it also perceives how; in the present case how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is produced, therefore of this also something shall be said. I have spoken much with the angels on the subject. They said that they perceive it clearly in their spiritual light, but that it is difficult for them to put it before man in his natural sight, on account of the characteristic difference between the two kinds of light and their two kinds of thoughts. They said, however, that the case of the spiritual sun is like that of the sphere of affections and therefore of thoughts which encompasses each angel, whereby his presence is realized to others near and far; and that this encompassing sphere is not the angel himself, but is from all and singular the things of his body, from which substances continually emanate in a stream, and those things which emanate surround him. Also that these substances contiguous to his body, continually actuated by the two fountains of the motion of his life, the heart and the lungs, excite the atmospheres into their own activities, and by this means produce a perception as of his presence with others. And thus that it is not a separate sphere of affections and therefore of thoughts, although it is so called, which goes forth and is continued from him, because the affections are mere states of the forms of the mind in him. They said, moreover, that there is such a sphere about every angel, because it is about the Lord, and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world.

292. It has very often been granted me to perceive that there is a sphere of such a nature around each angel and spirit, and also a general sphere around several in a society, and it has also been granted me to see it under various appearances; in heaven sometimes under the appearance of thin flame; in hell under the appearance of gross fire; and sometimes in heaven under the appearance of a thin and shining white cloud, and in hell under the appearance of a thick and black thunder-cloud. It has also been granted to perceive these spheres as

species of odours and stenchs of various kinds. By these experiences I was convinced that a sphere consisting of substances set free and separated from their bodies, encompasses every one in heaven and every one in hell.

293. It was also perceived that a sphere wells forth not only from angels and spirits, but also from all and singular things which appear in the spiritual world, from trees and from their fruits, from shrubs and from their flowers, from herbs and from grasses, nay, from earths and their very particles. From which it was evident that this is a Universal both in living and in dead things, that each particular thing is environed by the like of that which it has inside it; and that this is continually breathed out by it. That the case is similar in the natural world is known from the experience of many of the learned; and that a wave of effluvia is continually flowing forth out of man; also out of every animal; and likewise out of tree, fruit, shrub, flower; and even out of metal and stone. The natural world derives this from the spiritual world, and the spiritual world from the Divine.

294. Inasmuch as those things which constitute the sun of the spiritual world are from the Lord, and are not the Lord, therefore they are not life in itself, but are devoid of life in itself; just as those things which flow forth from an angel or a man, and make spheres around them, are not the angel or the man, but are from them, devoid of their life; making one with the angel or man no further than this, that they are in concordance, because they have been taken out of the forms of their bodies, which were the forms of their life in them. This is an arcanum which the angels with their spiritual ideas are able to see in thought, and also to express in speech, but not men with their natural ideas; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into a thousand. The reason of this is, that these ideas differ according to the degrees of altitude, which were treated of in the Third Part.

295. That such is the difference between the thoughts of angels

and men, was made known to me by this experience. The angels were told to think spiritually on some subject, and afterwards to tell me what they had thought. When this was done, and they wished to speak to me, they were not able; they said that they could not utter these things. It was the same with their spiritual speech, and the same with their spiritual writing; there was no word of spiritual speech which was like any word of natural speech; nor was there anything of spiritual writing like natural writing; excepting the letters, each of which contained an entire meaning. But what is wonderful, they said that they seemed to themselves to think, speak and write in the spiritual state in the same manner as man in the natural state, when yet there is no similarity. From this it was plain that natural and spiritual differ according to degrees of altitude, and that they do not communicate with each other except by correspondences.

296. THERE ARE THREE THINGS IN THE LORD WHICH ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THESE THREE ARE PRESENTED IN APPEARANCE OUTSIDE THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY ATMOSPHERE, WHICH IS THE CONTINENT. —That heat and light proceed from the sun of the spiritual world, and that the heat proceeds from the Divine Love of the Lord, and the light from His Divine Wisdom, may be seen above, nos. 89 to 92, 99 to 102, 146 to 150. And now it will be shown that the third [thing] which proceeds from the sun there is atmosphere, which is the continent of heat and light, and that this proceeds from the Divine of the Lord which is called Use.

297. Everyone who thinks with any enlightenment is able to see that love has use for an end, and intends it, and that it produces use through wisdom; for love cannot produce any use of itself, but by means of wisdom. What indeed is love, unless there be something that is loved? This something is use; and because use is that which is loved, and it is produced by wisdom, it follows that use is the continent of wisdom and love. That

these three, love, wisdom and use, follow in order according to the degrees of altitude, and that the last degree is the complex, continent and basis of the prior degrees, was shown, nos. 209 to 216, and elsewhere. From these things it may appear that these three, the Divine of love, the Divine of Wisdom, and the Divine of use, are in the Lord, and that in essence they are the Lord.

298. That man viewed as to his exteriors and as to his interiors is a form of all uses, and that all the uses in the created universe correspond to those uses [in him], will be fully shown in what follows. It is only to be mentioned here, in order that it may be known that God as a Man is the very form of all uses, from which form all the uses in the created universe derive their origin; and thus that the created universe viewed as to uses is His image. Those things which by creation in order are from God Man, that is, from the Lord, are called uses; but those that are from the proprium of man are not called uses; for this proprium is hell, and those things are contrary to order.

299. Now because these three, love, wisdom and use, are in the Lord, and are the Lord, and because the Lord is everywhere, for He is omnipresent; and because the Lord, as He is in Himself, and as He is in His own sun, cannot make Himself present to any angel or man, therefore He presents Himself by such things as can be received, and He presents Himself as to love through heat, as to wisdom through light, and as to use through atmosphere. The Lord presents Himself as to use through atmosphere, because atmosphere is the continent of heat and light, as use is the continent of love and wisdom. The light and heat which proceed from the Divine Sun cannot proceed in nothing, thus not in vacuum, but in a continent which is a subject; and this continent is the atmosphere, which surrounds the sun, and takes him up in its bosom, and carries him to the heaven where the angels are, and then to the world where men are, and thus makes the presence of the Lord everywhere.

300. That in the spiritual world there are atmospheres as

well as in the natural world, was shown above, nos. 173 to 178, 179 to 183; and it was there said, that the atmospheres of the spiritual world are spiritual, and the atmospheres of the natural world are natural. Now from the origin of the spiritual atmosphere proximately encompassing the spiritual sun, it may be evident that everything belonging to it is in its essence of the same nature as the sun is in its essence. That this is so, the angels, through their spiritual ideas, which are apart from space, declare thuswise. They say that there is one only substance from which all things are, and that the sun of the spiritual world is that substance; and because the Divine is, not in space, and because it is the same in the greatest and least things, therefore that sun which is the first proceedent of God Man is so likewise. And further, that that one only substance, which is the sun, proceeding by means of atmospheres according to continuous degrees or those of latitude, and at the same time according to discrete degrees or those of altitude, presents the varieties of all things in the created universe. The angels said that these things can in no wise be comprehended, unless spaces be removed from ideas; and that if they are not removed, appearances must necessarily induce fallacies. Yet these fallacies cannot be induced so long as the thought is held that God is the very *Esse* from which all things come.

301. Moreover, from angelic ideas, which are apart from space, it is manifest that nothing lives in the created universe but God Man alone, that is the Lord; and that nothing is moved but by life from Him; and that nothing is but through the sun from Him; so that it is a truth, that in God we live, are moved, and are.

302. THE ATMOSPHERES, WHICH ARE THREE IN BOTH WORLDS, THE SPIRITUAL AND THE NATURAL, IN THEIR ULTIMATES CEASE INTO SUBSTANCES AND MATTERS OF THE NATURE OF THOSE IN EARTHS. That there are three atmospheres in either world, the spiritual and the natural, which are distinct from each other according to degrees of altitude, and which decrease in their

downward progression according to degrees of latitude, was shown in the Third Part, nos. 173 to 176. And because the atmospheres decrease in their progression downwards, it follows that they become continually more compressed and inert, and at length in the last resort so compressed and so inert, that they are no longer atmospheres, but substances at rest, and in the natural world fixed substances, like those in the earth which are called matters. From this origin of substances and matters it follows, *First*, that these substances and matters also are of three degrees. *Secondly*, that they are held together in mutual connection by the ambient atmospheres. *Thirdly*, that they are accommodated to the production of all uses in their forms.

303. That substances or matters such as those in earths have been produced by the sun through its atmospheres will assuredly be affirmed by all who consider that there are perpetual mediations from the primal thing to the ultimates: and that nothing can exist except from a prior self, and at length from a Prime? The Prime is the sun of the spiritual world, and the Prime of that sun is God Man or the Lord. Now because atmospheres are those prior things through which that sun presents itself in ultimates, and because those prior things continually decrease in activity and expansion down to the ultimates, it follows that when their activity and expansion cease in the ultimates, these become such substances and matters as exist in earths; which retain in them out of the atmospheres from which they originated, an effort and endeavour to bring forth uses. Those who do not deduce the creation of the universe and all things thereof by continual mediations from the First [Being], cannot do otherwise than construct broken hypotheses, divorced from their causes: hypotheses which when they are surveyed by a mind with a clearer and deeper vision of things, do not appear like houses, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, individual things therein take the like condition, and proceed from their prime to ultimates which are relatively in a state of rest, in order that they may end and subsist. So in the

human body the fibres pass from their first forms until at last they become tendons; also the fibres accompanying the vessels from their first forms until they become cartilages and bones; upon which they are to rest and subsist. Because there is such a progression of the fibres and vessels in man from first to last, therefore there is a similar progression of their states: their states are sensations, thoughts, and affections. These also from their primes where they are in light, pass quite to ultimates, where they are in shade; or from their primes where they are in heat to ultimates where they are not in heat. And because there is such progression in them, there is also such progression of love and all its belongings, and of wisdom and all its belongings. In a word, there is such progression of all things in the created universe. This is the same as was shown above, nos. 222 to 229, namely, that there are degrees of both kinds in the greatest and the least things of all things that are created. That there are degrees of both kinds even in the least things of all things, is, because the spiritual sun is the single substance from which all things come, according to the spiritual ideas of the angels, no. 300.

305. IN THE SUBSTANCES AND MATTERS OF WHICH EARTHS CONSIST, THERE IS NOTHING OF THE DIVINE IN ITSELF, BUT STILL THEY ARE FROM THE DIVINE IN ITSELF. From the origin of earths, treated of in the preceding article, it may be seen, that in their substances and matters there is nothing of the Divine in itself, but that they are devoid of all that is Divine in itself. For, as was said, they are the ends and terminations of atmospheres, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still they have brought by continuation from the substance of the spiritual sun that which was there from the Divine, which, as said above, nos. 291 to 298, was the sphere encompassing God Man, or the Lord. From this sphere, by continuation from the sun by means of the atmospheres, have arisen the substances and matters of which earths consist.

306. The origin of earths from the spiritual sun by means of atmospheres, cannot be described otherwise by words flowing out of natural ideas, but it can be described otherwise by words flowing out of spiritual ideas, because these are apart from space; and because they are apart from space, they do not fall into any words of natural language. That spiritual thoughts, speech and writings differ so entirely from natural thoughts, speech and writings, that they have nothing in common, and that they communicate only by correspondences, may be seen above, no. 295. It is enough then if the origin of earths be perceived in some measure naturally.

307. ALL USES, AS ENDS OF CREATION, ARE IN FORMS, AND THEY GET FORMS FROM SUBSTANCES AND MATTERS SUCH AS EXIST IN EARTHS. All things spoken of hitherto, as these concerning the sun, atmospheres and earths, are only means to ends. The ends of creation are those things which are produced by the Lord as a sun through the atmospheres from the earths, and these ends are called uses. In their extension they embrace all things of the vegetable kingdom, and all things of the animal kingdom, and at length the human race, and out of it the angelic heaven. These are called uses, because they are recipients of the Divine Love and the Divine Wisdom, and also because they look to God the Creator from Whom they are, and thereby conjoin Him to His great work, and by the conjunction bring about that they subsist from him as they existed. It is said that they look to God the Creator from whom they are, and conjoin Him to His great work, but this is said from appearance. The meaning is that God the Creator brings it to pass that as it were they look and conjoin themselves of themselves; but how they look and thereby conjoin will be declared in what follows. Something has been said before on these subjects in their places, as that the Divine Love and the Divine Wisdom must needs be and exist in others created from itself, nos. 47 to 51. That all things in the created universe are recipients of the Divine Love and the Divine Wisdom, nos. 54 to 60. That the uses of all

things which are created ascend through degrees to man, and through man to God the Creator from whom they originate, nos. 65 to 68.

308. Who will not see clearly that uses are the ends of creation, if he considers that from God the Creator nothing else can possibly exist, and therefore nothing else can be created, but use? And that in order to be use, it is for the sake of others. And that use for the sake of self is also for the sake of others, for a use for the sake of self amounts to being in a state for becoming of use to others. Whoso considers this is also able to see, that use which is use, cannot possibly exist from man, but with man from Him from Whom all that exists is use, thus from the Lord.

309. But as the forms of uses are here treated of, the subject shall be declared in the following order. I. In earths there is an effort to produce uses in forms, or forms of uses. II. In all forms of uses there is a certain image of the creation of the universe. III. In all forms of uses there is a certain image of man. IV. In all forms of uses there is a certain image of the Infinite and the Eternal.

310. 1. *In earths there is an effort to produce uses in forms, or forms of uses.* That there is this effort in earths, is evident from their origin. For the substances and matters of which earths consist are the ends and terminations of atmospheres which proceed as uses from the spiritual sun, as may be seen above, nos. 305, 306. And because the substances and matters of which earths consist are from that origin, and their congregates are held together in connection by the circumpressure of the atmospheres, it follows that from this ground they get a perpetual effort to produce forms of uses. The very quality of being able to produce they derive from their origin, which is that they are the last or ultimate things of the atmospheres, with which they therefore concord. It is said that this effort and this quality are in earths, but the meaning is that these things are with those substances and matters out of which earths originate, whether they are in earths, or exhaled from earths in atmospheres. That the atmospheres are full of such things is

well known. That the substances and matters of earths possess such effort and such quality is plain from the fact that seeds of all kinds, opened by means of heat to their inmost core, are impregnated by the most subtile substances, which cannot be from any but a spiritual origin, and from this ground have the power of conjoining themselves to use, whence they become prolific, and then through conjunction with matters from a natural origin, they are able to produce forms of uses, and thereafter to deliver them forth as from the womb, to come at length into the light, and thus germinate and grow. This effort is afterwards continuous from the earths through the root all the way to ultimates, and from ultimates or last things to primes, in which the use itself lies is its origin. Thus uses pass into forms: and out of use, which is like a soul, forms, in progression from primes to ultimates, and from ultimates to primes, derive this, that all and singular the things of forms are of some use. Use is said to be like a soul, because its form is like a body. That there is an effort more inward still, namely, the effort of producing uses for the animal kingdom through vegetable growths, also follows; for animals of all kinds are nourished thereby. That there is also an inmost effort in these substances, the effort of affording use to the human race, likewise follows. These things follow from this ground: 1. That these substances are ultimates, and in ultimate things all prior things exist simultaneously in their order, according to what has been shown above in divers places. 2. There are degrees of both kinds in the greatest and the least things of all things, as was shown above, nos. 222 to 229; and likewise in the above effort. 3. All uses are produced by the Lord out of ultimate things, wherefore in ultimates there must be effort to uses.

311. But still all these efforts are not living, for they are efforts of the last forces of life; in which forces, by virtue of the life out of which they spring, there is finally an endeavour to return to their origin through proffered means. Atmospheres in ultimates become such forces, by which substances and matters as they exist in earths, are actuated into forms, and held

together in forms both within and without. Time fails to demonstrate those things more at large, for the subject is extensive.

312. The first production from these earths when they were still fresh and in their simplicity, was the production of seeds; the first effort in them could not be any other.

313. II. *In all forms of uses there is a certain image of creation.* Forms of uses are of three kinds: the forms of the uses of the mineral kingdom, the forms of the uses of the vegetable kingdom, and the forms of the uses of the animal kingdom. The forms of the uses of the mineral kingdom cannot be described, because they are not visible to the eye. The first forms are the substances and matters of which earths consist, in their least things; the second forms are congregates of these, and are of infinite variety; the third forms arise from plants fallen to dust, and from the remains of animals; and from continual evaporations and exhalations of these, which mix with earths, and form their soil or *humus*. These forms of the three degrees of the mineral kingdom in image resemble the creation in this, that actuated by the sun through the atmospheres and their heat and light, they produce uses in forms, which have been the ends of creation. This image of creation lurks recondite in their efforts, respecting which see above, no. 310.

314. In the forms of the uses of the vegetable kingdom the image of creation appears in this, that from their primes they proceed to their ultimates, and from the ultimates to the primes. Their primes are seeds, their ultimates are stems clothed with bark, and through the inner bark which is the ultimate of the stems, they tend to seeds which, as was said, are their primes. The stems clothed with layers of bark represent the globe clothed with earths, from which the creation and formation of all uses exist. That vegetations are brought about through the outer and inner barks and coatings, by pushes through the envelopes of the roots continued around the stalks and branches into the initialements of the fruits, and likewise through the fruits into the seeds, is known to many. An image of creation in the

forms of uses is exhibited in the progression of their formation from primes to ultimates, and from ultimates to primes; and also in this, that in all the progression there lies the end of producing fruits and seeds, which are uses. From what has been said above it is plain, that the progression of the creation of the universe was from its Prime, namely the Lord encircled by the sun, to ultimates, which are earths, and from these through uses to its Prime or Lord; also that uses have been the ends of the whole creation.

315. Let it be known that the heat, light and atmospheres of the natural world conduce absolutely nothing to this image of creation, but only the heat, light and atmospheres of the sun of the spiritual world; these bring that image with them, and clothe it with the forms of the uses of the vegetable kingdom. The heat, light and atmospheres of the natural world only open seeds, maintain their shoots in expansion, and put upon them matters which fix them; but not by any forces from their own sun, which viewed in themselves are null, but by forces from the spiritual sun by which they are perpetually driven to these things. But the natural forces contribute absolutely nothing to giving them an image of creation; for the image of creation is spiritual: but in order that it may appear and afford use in the natural world, and may stand fixed and be lasting, it must be materiated, that is, filled in with the matters of that world.

316. In the forms of the uses of the animal kingdom there is a similar image of creation, in that a body is formed out of seed put into a womb or ovum, which body is the ultimate of the seed, and this body, when grown up, produces new seeds. This progression is similar to the progression of the forms of the uses of the vegetable kingdom; seeds are the beginnings, the womb or ovum is like the earth; the state before birth is like the state of the seed in the earth while it takes root; the state after birth until the time of proliferation is like the growth of a tree until it arrives at the state of fruit-bearing. From this parallelism it is plain, that as there is a similitude of creation in the forms of plants, so there also is in the forms of animals, in that there

is a progression from primes to ultimates, and from ultimates to primes. A similar image of creation exists in every single thing that there is in man; for similar is the progression of love through wisdom into uses; therefore similar is the progression of the will through the understanding into acts; and similar is the progression of charity through faith into works. The will and the understanding, also charity and faith, are the originant primes; acts and works are the ultimates; from these through the joys of uses a return is made to their primes, which, as was said, are the will and the understanding, or charity and faith. That the return is effected through the joys of uses is very manifest from the joys felt in those actions and works which come from any kind of love; in that they flow back to their originant prime in the love, and conjunction takes place thereby: the joys of actions and works are what are called the joys of uses. A similar progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely organic, of the affections and thoughts in man: in his brains there are those star-like forms called the cineritious substances; out of these go forth fibres through the medullary substance by the neck into the body; these fibres go to ultimates there, and from the ultimates return to their primes; the return of the fibres to their primes is made through the blood-vessels. There is a similar progression of all the affections and thoughts, these being changes and variations of the state of those forms and substances. The fibres going forth from those forms or substances are comparatively like the atmospheres from the spiritual sun, which are continents of heat and light; and the acts of the body are like the things which are produced from earths through atmospheres; the joys of the uses of which return to the origin from which they sprang. But that there is such a progression of these things, and that an image of creation lies in this progression, can scarcely be comprehended adequately by the understanding, because thousands and myriads of forces operating in act appear as one thing, and because the joys of uses do not present ideas in the thought, but only affect without distinct perception. On

this subject see what was said and shown above, namely, That the uses of all things which are created ascend through degrees of altitude to man, and through man to God the Creator from Whom they originate, nos. 65 to 68. And that the end of creation exists in ultimates, and the end is, that all things may return to the Creator, and that there may be conjunction, nos. 167 to 172. But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. III. *That in all forms of uses there is a certain image of man*, was shown above, nos. 61 to 64. That all uses from primes to ultimates, and from ultimates to primes, have relation to all things of man and correspondence with them, and therefore that man in a certain image is a universe; and conversely that the universe viewed as to uses is man in an image, will be seen in the following article.

318. IV. *In all forms of uses there is a certain image of the Infinite and the Eternal.* The image of the Infinite in these forms is plain from their endeavour to fill and power of filling the spaces of the whole world, and of many worlds, to infinity. Thus one seed produces a tree, shrub or plant, which fills its space; and each tree, shrub or plant produces seeds, in some cases thousands of seeds, which, sown and grown, fill their spaces; and if from each of their seeds new crops were produced and repeated, in the course of years the whole world would be filled; and if the production were still continued, many worlds would be filled; and this, *ad infinitum*. Compute a thousand from one seed, and multiply thousands by thousands ten times, twenty times, a hundred times, and you will see. The image of the Eternal in these forms is similar; for seeds are propagated from year to year, and the propagation never ceases; it has not ceased from the creation of the world till now, and will not cease to eternity. These two things are standing proofs and testifying signs, that all things in the universe have been created by an Infinite and Eternal God. Besides these images of the Infinite and the Eternal, there is another image of the Infinite

and Eternal in the varieties of things, in that no substance, state or thing in the created universe can ever be the same or identical with any other, either in atmospheres, or in earth, or in the forms arising out of these ; so that in none of the things which fill the universe can any sameness be produced to all eternity. This is perspicuously evident in the variety of the faces of all human beings ; not one face exists in the whole world which is the same as another, neither can exist to all eternity ; nor therefore one mind, for the face is the type of the mind.

319. ALL THINGS OF THE CREATED UNIVERSE VIEWED FROM USES RESEMBLE MAN IN AN IMAGE ; AND THIS TESTIFIES THAT GOD IS A MAN. Man was called by the ancients a microcosm, on the ground that he resembles the macrocosm, that is, the universe in its whole complex ; but the race at the present day does not know why it is that man was so called by the ancients ; for no more of the universe or macrocosm appears in him than this,—that he is nourished and lives as regards his body from its animal kingdom and vegetable kingdom, that he is kept by its heat in the ability of living, sees by its light, and hears and breathes by its atmospheres. Yet these things do not make man a microcosm as the universe with all things of it is a macrocosm. But the ground why the ancients called man a microcosm or little universe, they took from the science of correspondences, in which the most ancient people were, and also in consequence of communication with the angels of heaven ; for the angels of heaven know from the visible world around them that all things in the universe viewed as to uses resemble man in an image.

320. But that a man is a microcosm or little universe on the ground that the created universe viewed as to uses is man in an image, cannot enter into the thought and so come to the knowledge of any one except from the idea of the universe as seen in the spiritual world. The position therefore cannot be confirmed unless by an angel who is in the spiritual world, or else by some one to whom it has been granted to be in that world, and to see the things which are there. As this has been

granted to me I am able from what I have seen there to reveal this arcanum.

321. Let it be known that the spiritual world in external appearance is quite similar to the natural world. Lands appear there, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water, as in the natural world; thus all things which belong to the mineral kingdom. Paradises also appear there, gardens, groves, woods, and in them trees and shrubs of all kinds bearing fruits and seeds; also plants, flowers, herbs and grasses; thus all things which make up the vegetable kingdom. Animals appear there, birds and fish of every kind; and thus all things which make up the animal kingdom. Man there is an angel and a spirit. This is premised that it may be known that the universe of the spiritual world is quite similar to the universe of the natural world, with only this difference, that the things which are there are not fixed and settled like those in the natural world, because there is not anything natural there, but all is spiritual.

322. That the universe of that world in an image resembles man may appear manifestly from this, that all the things just mentioned, no. 321, appear to the life, and exist around the angel, and around the angelic societies, as produced or created from them; they remain around them, and do not pass away. That they are as things produced or created from them is evident from this, that when an angel goes away, or when a society passes to another place, the same things appear no longer. And when other angels come in their place, the appearance of all the objects around them is changed; the paradises with their trees and fruits are changed; the flower gardens with their blooms and seeds are changed; also the fields, with their herbs and grasses; and the species of animals and birds are also changed. Such things exist as they do, and change in this manner, because they all exist according to the affections and derivative thoughts of the angels; for they are correspondences; and because those things that correspond make one with that to which they correspond, therefore they are an image representative of it. The true

image does not appear when all these things are regarded in their forms, but it appears when they are regarded in uses. It has been granted me to see, when the eyes of the angels have been opened by the Lord, and they have seen these things from the correspondence of uses, that they have acknowledged and seen themselves in them.

323. Now because those things which exist around the angels according to their affections and thoughts, represent a kind of universe in this, that there are lands, and a vegetable and animal world, and these make an image representative of the angel, the ground is plain on which the ancients called man a microcosm.

324. That such is the case is abundantly confirmed in the *ARCANA CŒLESTIA*; and also in the work on *HEAVEN AND HELL*, and everywhere in the preceding pages where correspondence is treated of. Also it has been shown that there is nothing in the created universe which has not correspondence with something of man, not only with his affections and their thoughts, but also with the organs and viscera of his body; not with these as substances, but with them as uses. Hence it is that in the Word where the church and the man of the church are treated of, trees are named so often, for instance, olives, vines and cedars; also gardens, groves and woods; and again, the beasts of the earth, the birds of the air and the fish of the sea. They are named thus because they correspond, and by correspondence make one, as was said above. Wherefore also when such things are read in the Word by man, the angels do not perceive them, but instead of them the church, or the men of the church, as regards their states.

325. Since all things of the universe in an image resemble man, therefore Adam in regard to wisdom and intelligence is described by the garden of Eden, which had in it trees of every kind, and also rivers, precious stones and gold, together with animals to which he gave names. By all these things are understood such things as were with him, and made up that which is called man. Almost the same things are said of Ashur in Ezekiel, chap. xxxi. 3 to 9, and by him the church

as to intelligence is signified; and of Tyre, Ezekiel xxviii. 12, 23, by which the church as to knowledges of good and truth is signified.

326. From these things now it may appear that all things in the universe seen from uses in an image resemble man, and that this testifies that God is a Man: for such things as were mentioned above do not exist around an angel man from the angel, but from the Lord through the angel. They exist from the influx of the Divine Love and the Divine Wisdom of the Lord into the angel, who is a recipient, and the creation as of a universe is produced before his eyes. From this they know there that God is a man, and that the created universe, from the view of uses, is an image of Him.

327. ALL THINGS WHICH ARE CREATED BY THE LORD ARE USES; AND THEY ARE USES IN THAT ORDER, DEGREE AND RESPECT IN WHICH THEY ARE RELATED TO MAN, AND THROUGH MAN TO THE LORD, THEIR ORIGIN. It was said above on these subjects. That nothing but use can exist from God the Creator, no. 308. That the uses of all things which are created ascend through degrees from ultimates to man, and through man to God the Creator as their origin, nos. 65 to 68. That the end of creation, which end is, that all things shall return to God the Creator, and that there shall be conjunction, exists in ultimates, nos. 167 to 172. That things are uses in so far as they look to the Creator, no. 307. That the Divine cannot otherwise than be and exist in others created by itself, nos. 47 to 51. That all things of the universe are recipients according to uses, and this, according to degrees, no. 38. That the universe seen from uses is an image of God, no. 39: besides several other heads. From these positions this truth is plain, that all things which are created by the Lord are uses, and that they are uses in that order, degree and respect in which they are related to man, and through man to the Lord their origin. It remains now that some things should be said here specifically concerning uses.

328. By Man to whom uses are referrible, is meant not only a

man, but also an assembly of men, a society on a smaller or larger scale,—a commonwealth, kingdom, or empire,—and also that greatest society, the universal world; for all these are a man. So likewise in the heavens the universal angelic heaven before the Lord is as one man; and in like manner every society of heaven. Hence it is that every angel is a man. That this is the case may be seen in the work on HEAVEN AND HELL, nos. 68 to 103. These things explain what is meant by man in the following pages.

329. The end of the creation of the universe plainly shows what use is. The end of the creation of the universe is the existence of the angelic heaven; and because the angelic heaven is the end, man also or the human race is the end, because heaven is from this race. Hence it follows that all things which are created are mediate ends, and that these are uses in that order, degree and respect in which they are referrible to man, and through man to the Lord.

330. Inasmuch as the end of creation is an angelic heaven out of the human race, and thus the human race itself, therefore all other things which are created are mediate ends, which being referrible to man, look to these three things of man, his body, his rational part, and his spiritual part; for the sake of conjunction with the Lord. For a man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; nor can he be rational unless his body is in a sound state. These things are like a house; of which the body is the foundation, the rational is the house built upon it, the spiritual comprises those things which are in the house, and conjunction with the Lord is being at home in it. Hence the order, degree and respect in which uses, which are the mediate ends of creation, are referrible to man, are evident; they are thus referrible for sustaining his body, for perfecting his rational, and for receiving the spiritual from the Lord.

331. *Uses for sustaining the Body* comprise its nourishment, clothing, habitation, recreation and enjoyment, protection and conservation of state. The uses created for the nourishment of

the body comprise all things of the vegetable kingdom which are good for food and drink ; fruits, berries, seeds, pulse and herbs : all things of the animal kingdom which serve for meat, oxen, cows, calves, deer, sheep, kids, goats, lambs ; not to mention milk ; also fowls and fish of many kinds. The uses created for the clothing of the body are also manifold from these two kingdoms ; likewise the uses for habitation ; and also for recreation, enjoyment, protection and conservation of state. These are not enumerated because they are well known, and the recital would be redundant. There are indeed many things which are not used by man ; but superfluity does not take use away, but makes uses persistent. There is also an abuse of uses ; but abuse does not take use away, just as the falsification of truth does not take truth away, excepting only with those who commit the falsification.

332. *Uses for perfecting the Rational* are all things that teach the subjects just spoken of, all the sciences and studies which belong to natural, economical, civil and moral affairs, which are learnt either from parents and masters, or from books, or from intercourse with others, or from the mind itself through reflection on those materials. These things perfect the rational in so far as they are uses of a superior degree, and they are permanent in so far as they are applied to life. Occasion does not serve for enumerating these uses, both on account of their abundance, and of their various respect to the common good.

333. *Uses for receiving the Spiritual from the Lord*, are all the things that belong to religion and to worship ; all things that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thus eternal life ; which, in the same way as the various branches of learning, are imbibed from parents, masters, discourses and books, and especially through lessons in life in keeping with other instructions : in the Christian world through doctrines and discourses from the Word, and through the Word from the Lord. These uses in their extension may be described in terms similar to those which apply to the uses of the body,—by

nourishment, clothing, habitation, recreation and amusement, protection and conservation of state; only making the application to the soul; applying nutrition to the goods of love, clothing to the truths of wisdom, habitation to heaven, recreation and delectation to felicity of life and to heavenly joy, protection to protection against infesting evils, and conservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all those things which belong to the body are also from the Lord, and that a man is only as a servant and house steward appointed over the goods of his Lord.

334. That such things have been given to man for his passing use, and that they are gratuitous gifts, is very manifest from the state of the angels in the heavens, who have the Body, the Rational and the Spiritual, just like men on earth. They are nourished gratis, for food is given to them daily; they are clothed gratis, because garments are given to them; they dwell gratis because houses are given to them: nor have they any cares about all these things; and in so far as they are rational-spiritual, in so far delight, protection and conservation of state are assured to them. The distinction is, that the angels see that these things are from the Lord, because they are created according to the state of their love and wisdom, as was shown in the preceding article, n. 322; and that men do not see it, because their supplies return yearly, and do not exist according to the state of their love and wisdom, but according to their care.

335. Although it is said that these things are uses, because through man they have relation to the Lord, yet it cannot be said that they are uses from man for the sake of the Lord, but from the Lord for the sake of man; because all uses are infinitely one in the Lord, and there are no uses in man excepting from the Lord; for man cannot do good from himself, but from the Lord. It is good which is called use. The essence of spiritual love lies in doing good to others, not for the sake of self, but for the sake of others; infinitely more is this the essence of divine love. This is like the love of parents to

children ; to whom the parents do good out of love, not for their own sake, but for the sake of their children ; as is manifest in the love of a mother towards her offspring. It is believed that the Lord, because He is to be adored, worshipped and glorified, loves adoration, worship and glory for His own sake ; but He loves these things for man's sake ; because man comes thereby into a state in which the Divine can flow in and be perceived ; for in the process man removes the proprium which hinders influx and reception : the proprium, which is the love of self, hardens the heart and shuts it up. This is removed by man's acknowledgment that nothing but evil is done from himself, and nothing but good from the Lord ; hence softening of the heart and humiliation, from which adoration and worship freely flow. It follows, that the uses which the Lord performs to Himself through man consist in this, that out of love He is able to bless, and as this is His love, reception is the joy of his love. Let no one therefore believe that the Lord is with those who only adore Him : He is with those who do His commandments, which are uses ; with the latter He has His abode, but not with the former. See what was said above on this subject, nos. 47, 48, 49.

336. EVIL USES HAVE NOT BEEN CREATED BY THE LORD, BUT ORIGINATED TOGETHER WITH HELL. All the goods which exist in act are called uses, and all the evils which exist in act are also called uses, but the latter are evil uses, and the former are good uses. Now because all good things are from the Lord, and all evil things from hell, it follows that none but good uses were created by the Lord, and that evil uses have arisen out of hell. By the uses specially treated of in this article, are meant all those things which appear on the earth, animals of all kinds, and vegetables of all kinds ; of both these kinds those which furnish use to man are from the Lord, and those which import mischief to man are from hell. In like manner, by uses from the Lord are meant all things that perfect the rational of man, and cause him to receive the spiritual from the Lord ; but by evil uses are meant all things that destroy the rational, and

prevent man from becoming spiritual. The things that do hurt to man are called uses, because they are of use to the evil for doing evil, and because also they conduce to absorbing malignities, and thus to cures. Use is applied in both senses, like love; for we speak of good love and evil love; and love calls all which is done by it by the name of use.

337. That good uses are from the Lord, and that evil uses are from hell, will be shown in this order:—I. What is meant by evil uses on the earth. II. All the things that are evil uses are in hell, and all the things that are good uses are in heaven. III. There is continuous influx from the spiritual world into the natural world. IV. Influx out of hell operates those things that are evil uses in places where these are things that correspond. V. The spiritual ultimate separated from its higher [degree] produces this result. VI. There are two forms on which the operation by influx takes place, the vegetable form and the animal form. VII. Both these forms receive the faculty of propagating their kind, and the means of propagation.

338. I. *What is meant by evil uses on the earth.* Evil uses on the earth mean all the noxious things in both the animal and vegetable kingdoms, and in the mineral kingdom. It is superfluous to enumerate all the noxious things in these kingdoms; for this would merely heap up names, and without indication of the noxious effect that each kind produces, would not promote the use which this work intends. For science sake it suffices here to name some instances. Thus in the animal kingdom we have poisonous serpents, scorpions, crocodiles, great snakes, horned owls, screech owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, creatures that consume grasses, leaves, fruits, seeds, meat and drink, and that do hurt to beasts and men. In the vegetable kingdom we have malignant, virulent and poisonous herbs, and leguminous plants and shrubs with similar properties. In the mineral kingdom all poisonous earths. These few details will show what is meant by evil uses on earth. Evil uses are all things that are opposite to good uses, concerning which see above, no. 336.

339. II. *All the things that are evil uses are in hell, and all the things that are good uses are in heaven.* Before it can be seen that all the evil uses that exist on earth are from hell, and not from the Lord, something must be premised concerning heaven and hell. If this subject be not known, evil uses as well as good may be attributed to the Lord, and both may be supposed to be simultaneous by creation; or else they may be attributed to nature, and their origin to the sun of nature. Man cannot be delivered from these two errors, unless he knows, that nothing whatever exists in the natural world that does not draw cause and therefore origin from the spiritual world, and that good is from the Lord, and that evil is from the devil, that is, from hell. The spiritual world means here both heaven and hell. All those things that are good uses appear in heaven, see no. 336; all those that are evil uses appear in hell, see no. 338, where they are enumerated; wild beasts of all kinds, as serpents, scorpions, great snakes, crocodiles, tigers, wolves, foxes, swine, owls of different kinds and other birds of night, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds; hemlocks and aconites, and all kinds of poison, as well of herbs as of earths; in a word, all things that do hurt, and that kill men: such things appear to the life in the hells, just like those on and in the earths. It is said, they appear there, but still they are not there as on earth, for they are the mere correspondences of the cupidities that overflow out of their evil loves, and represent themselves in such forms before others. Since such things exist in the hells, therefore they also abound in foul smells, cadaverous, stercoraceous, urinous, putrid, wherewith the diabolical spirits there are delighted, as animals are delighted with rank things. Hence it may appear that the like things in the natural world have not derived origin from the Lord, have not been created from the beginning, and have not arisen from nature through her sun; but that they are from hell. That they are not from nature through her sun is plain, for the spiritual inflows into the natural, and not the converse. And that they are not from the Lord is plain, because hell is not from Him, nor therefore anything in hell that corresponds to the evils of its inhabitants.

340. III. *There is continuous influx from the spiritual world into the natural.* Whoso does not know that there is a spiritual world, and that it is distinct from the natural world as prior is distinct from posterior, or as the cause from the thing caused, cannot possibly know anything of this influx. For this reason it is that those who have written on the origin of vegetables and animals, have not been able to do other than draw that origin from nature; and if from God, only in the sense that God from the beginning set in nature a power of producing such things; not knowing that no power is set in nature; for in herself she is dead, and no more contributes to produce these things than the instrument to produce the work of the artificer, —the instrument which requires to be moved perpetually in order to act. It is the spiritual which derives its origin from the sun where the Lord is, and which proceeds to the ultimates of nature, that produces the forms of vegetables and animals, and exhibits the marvels that exist in both, and packs them with matters out of the ground, to give them fixation and constancy. Now as it is known that there is a spiritual world, and that the spiritual is from the sun where the Lord is, because it is from the Lord, and that it drives nature to act, as the living thing drives the dead thing, also that there are things in that world the likes of the things in the natural world, so it may be seen that vegetables and animals have existed from no other source than through that world from the Lord, and that through it they exist perpetually. Thus there is continuous influx from the spiritual world into the natural. That this is the case will be confirmed by many considerations in the next article. Noxious things are produced on earth through influx from hell, by the same law of permission whereby evils themselves flow in from hell with men. This law will be spoken of in the ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE.

341. IV. *Influx out of hell operates those things that are evil uses in places where there are things that correspond.* The things that correspond to evil uses, that is, to malign herbs and noxious animals, are cadaverous, putrid, excrementitious and

stercoraceous, rancid and urinous matters; and therefore in places where these things are, such herbs and such animalcules exist as are mentioned above; and in the torrid zones, the like things on a larger scale, serpents, basilisks, crocodiles, scorpions, rats, and so forth. Every one knows that swamps, stagnant ponds, dung, fetid bogs, are full of such things; also that noxious insects fill the atmosphere in clouds, and noxious vermin walk the earth in armies, and consume herbs to the very roots. I once observed in my garden, in the space of an ell, that almost all the dust was turned into very small insects, which on being stirred with a stick rose in clouds. That cadaverous and putrid matters concord with these noxious and useless animalcules, and that the two orders of things are homogeneous, is evident from experience alone. This may be manifestly seen from the ground of the cause, which is, that there are similar fetors and stenches in the hells, where such animalcules also appear; and therefore those hells are named accordingly, and some are called cadaverous, some stercoraceous, some urinous, and so forth; but all these hells are covered, lest those vapours should breathe out from them. For when they are opened a very little, which occurs when novitiate devils enter, they excite vomiting and grievous headaches, and those hells which are at the same time poisonous, induce fainting. The very dust there also is of the same nature, wherefore it is there called damned dust. Hence it is evident, that where there are stenches of the kind, there these noxious things are, because the two correspond.

342. The question now is whether such things arise out of eggs conveyed to the spot, either through the air, or by rain, or by percolations of water in the soil; or whether they originate out of the damps and stenches themselves. The whole experience about the case does not lend itself to the opinion that these noxious animalcules and insects are hatched from eggs carried to the place, or lying in the ground since the creation. For worms exist in minute seeds, inside nut shells, in wood, in stones, and creep out of leaves. And upon plants and in plants there are lice and grubs which correspond with them. Flies, too, appear

in houses, fields and woods in great swarms in summer, with no oviform matter to account for them. Then there are the vermin that devour meadows and lawns, and in some hot localities fill and infest the air, and those that swim and fly invisible in fetid waters and fermenting wines and in pestilential air. These experimental facts support those who say, that smells, foul effluvia and exhalations themselves, breathed out of plants, earths and ponds, furnish initiaements to such animalcules. The fact that afterwards, when they have been produced, they are propagated either by eggs or off-shoots, does not disprove their immediate generation. Every living creature of the kind, along with its little viscera, receives also organs of generation and means of propagation; see below, no. 347. These positions are now attested by the experience, hitherto unknown, that there are also similar things in the hells.

343. That the hells above-mentioned have not only communication, but also conjunction, with such things on earth, may be concluded from this, that the hells are not remote from men, but are around them, yea, are in those who are evil; thus they are contiguous to the earths. A man in his affections and cupidities, and therefore in his thoughts, and springing out of both, in his actions, which are good or evil uses, is either in the midst of the angels of heaven, or in the midst of the spirits of hell; and because there are such things in the heavens and the hells as there are upon the earth, it follows that the influx therefrom immediately produces such things when the conditions are at hand. All things which appear in the spiritual world, both in heaven and in hell, are correspondences of affections and cupidities; for according to these they exist in both. Wherefore when affections and cupidities, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, a spiritual is present which gives a soul, and a material which gives a body. Moreover in every spiritual thing there lies an effort to clothe itself with a body. The hells are around men, and therefore contiguous to the earths, because the spiritual world is not in space, but it is where there is a corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world concerning the existence of seeds and ova, and concerning the productions from these on the earths. The former ascribed the whole to nature, and contended that power and force for producing such effects by means of the heat of the sun had been committed to nature by creation. The other maintained that the force is continuous from God the Creator in nature. To settle the contention, a beautiful bird was shown to Sir Hans Sloane, and he was asked to look at it carefully, and to notice whether it differed in the smallest particular from a similar bird on earth. He held it in his hand, examined it, and said that there was no difference. He knew all the time that it was no other than an affection of a certain angel represented outside of him as a bird, and that it would vanish or cease with its affection; which also happened. Sir Hans Sloane was convinced by this experience, that nature contributes absolutely nothing to the production of vegetables and animals, but that all is done by that which flows in from the spiritual world into the natural. He said that if that bird were filled up in its minimal parts with corresponding matters of the earth, and so were fixed, it would be a durable bird, like the birds on earth. And that the case is similar with those things that are from hell. To this he added that if he had known the things that he now knew of the spiritual world, he would have ascribed to nature no more than this, that it subserves the spiritual which is from God, for fixing those things which inflow continually into nature.

345. V. *The spiritual ultimate separated from its higher [degree] produces this result.* It was shown in the Third Part, that the spiritual flows down from its sun through three degrees all the way to the ultimates of nature, and that these degrees are named the celestial, the spiritual and the natural; and that these three degrees are in man by creation, and afterwards by birth, and that they are opened according to his life. Also that if the celestial degree, which is the highest and inmost, is opened, man becomes celestial; if the spiritual degree, which is the middle,

is opened, he becomes spiritual; and if only the natural degree, which is the lowest and outermost is opened, he becomes natural. Further, that if he becomes only natural, he then loves solely those things which belong to the body and the world, and in so far as he loves these, in so far he does not love celestial and spiritual things, and does not look to God; and in so far he becomes evil. Hence it is plain, that the spiritual ultimate, or as it is called, the spiritual natural, can be separated from its higher [degrees], and that it is separated with the men of whom hell consists. The spiritual ultimate cannot of its own accord be separated from its higher [degrees] and look to hell, either in beasts, or in earths; but with men only. It follows therefore, that the spiritual ultimate separated from the higher [degree], as it is in those who are in hell, operates on the earth those evil uses mentioned above. That the noxious things on the earth get their origin from man, and so from hell, may be confirmed by the state of the land of Canaan, as shown in the Word; for when the children of Israel lived according to the commandments, the earth gave forth her increase, the flocks and herds did the same: and when they lived contrary to the precepts of the Law, the ground was barren, and as it is said, accursed; instead of harvests it yielded thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The like may be deduced from the locusts, frogs and lice in Egypt.

346. VI. *There are two forms on which the operation by influx takes place, the vegetable form and the animal form.* That there are only two universal forms produced out of the earth is known from the two kingdoms of nature, the animal kingdom, and the vegetable kingdom. And all the departments of either kingdom have many things in common. Thus the subjects of the animal kingdom have organs of sense and organs of motion, and members and viscera which are actuated by brains, hearts and lungs. So also the subjects of the vegetable kingdom send down a root into the ground, and bring forth stem, branches, leaves, flowers, fruits, seeds. Both the animal and vegetable kingdoms as they are led forth into their forms, draw

their origin by spiritual influx and operation from the sun of heaven, where the Lord is, and not out of the influx and operation of nature by her sun : although they get their fixation from nature as was said above. All living creatures, great and small, draw their origin out of the spiritual in the ultimate degree, which is the natural ; man alone from all the three degrees, the celestial, the spiritual and the natural. Because every degree of altitude or discrete degree decreases by continuity from its perfection to its imperfection, as light decreases to shade, so also animals thus decrease ; there are therefore perfect, less perfect and imperfect animals. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or of the flock ; the less perfect are birds ; and the imperfect are fish and shell-fish [*conchilia*], which being the lowest of that degree, are as it were in shade, while the others are in light. But still as they [all] live only from the ultimate spiritual degree, which is called the natural, they cannot look elsewhere than to the earth, and to food there, and to their own kind in order to propagate ; the soul of all these is natural affection, and appetite. It is the same with the subjects of the vegetable kingdom ; they also comprise the perfect, the less perfect and the imperfect ; the perfect are trees of fruit, the less perfect are trees yielding juice, and shrubs, and the imperfect are grasses. But vegetables, out of their spiritual ground inherit this, that they are uses ; and animals out of their spiritual ground, that they are affections and appetites, as was said above.

347. VII. *Both these forms with existence receive the means of propagation.* That in all the products of the earth, which, as was said above, belong either to the vegetable kingdom, or to the animal kingdom, there is some image of creation, and some image of man, and also some image of the infinite and the eternal, was shown above, nos. 313 to 318. And that the image of the infinite and the eternal is conspicuous in the circumstance, that these products may be propagated to infinity and eternity. Hence it is that they all receive the means of propagation ; the subjects of the animal kingdom through seeds in the egg, or in

the womb, or by spawning; and the subjects of the vegetable kingdom through seeds in the ground. From which it may appear, that although the more imperfect and the noxious animals and vegetables originate by immediate influx out of hell, yet afterwards they are propagated mediately by seeds, eggs, or grafts. Wherefore the one position does not cancel the other.

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience. I have heard that goods and truths have been sent down through the heavens by the Lord to the hells, and that these same received by degrees to the deep, were there turned into evils and falsities opposite to the goods and truths sent down. The cause of this was, that recipient subjects turn all things that inflow into such things as are in agreement with their own forms. In the same way the white light of the sun is turned into hideous colours, and into black, in those objects whose substances are interiorly of such a form as to suffocate and extinguish the light; and stagnant ponds, dung-hills and dead bodies turn the heat of the sun into offensive smells. From these things it may appear, that even evil uses are from the spiritual sun, but that good uses are converted into evil uses in hell. Hence it is plain that the Lord has not created and does not create any but good uses, but that hell produces evil uses.

349. THE VISIBLE THINGS IN THE CREATED UNIVERSE TESTIFY, THAT NATURE HAS PRODUCED NOTHING, AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE OUT OF ITSELF, AND THROUGH THE SPIRITUAL WORLD, PRODUCES ALL THINGS. Most people in the world speak from appearance, and say that the sun by heat and light produces the effects conspicuous in plains, fields, gardens and woods; also that the sun by his heat hatches worms from eggs, and causes the proliferation of the beasts of the earth and the fowls of the air; and even gives life to mankind. Those who speak in this manner only from appearance, may do so without ascribing these things to nature, for they do not think

on the subject: like those who speak of the sun as rising and setting, and causing days and years, and being now in this or that degree of altitude: these persons also speak from appearance, and may do so, and yet not attribute such effects to the sun, for they do not remember that the sun is stationary, and that the earth turns round it. But those who confirm themselves in the thought that the sun by its heat and light produces the things that appear upon the earth, end by ascribing all things to nature, even the creation of the universe, and become naturalists, and at last atheists. They still can say afterwards, that God created nature, and put into her the power of producing such things; but they say it from fear of losing their good name; and by God the Creator they mean nature in her innermost resort: and then the divine things which the Church teaches are of no account to them.

350. Some indeed are to be excused for ascribing certain visible things to nature, and this, for two reasons. *Firstly*, because they have known nothing of the sun of heaven, where the Lord is and of the influx thence; and nothing of the spiritual world and its state, yea, nothing of its presence with man. Hence they have been unable to think otherwise than that the spiritual is a purer natural; and that the angels are in the ether, or in the stars; and respecting the devil, that he is the evil of man, or that if he actually exists he is in the air or in the deep; also that the souls of men after death are in the centre of the earth, or in some abstract place or space till the day of judgment; and other similar things which fancy has induced on the ground of ignorance of the spiritual world and its sun. The *Second* excuse for them is that they could not see how the Divine could produce all the objects that appear upon the earth, where there are both good things and evil things; and were fearful of confirming themselves in an opinion lest they should ascribe evil things also to God, and lest they should conceive a material idea of God, and make God and nature one, and confound them. These are two reasons for excusing those who have believed that nature produces the visible world by a power planted in her by

creation. On the other hand, those who have made atheists of themselves by confirmations in favour of nature, are not to be excused, because they might have confirmed themselves in favour of the Divine. Ignorance indeed excuses, but it does not remove confirmed falsity, for such falsity coheres with evil, and thus with hell. For this reason these same persons who have so far confirmed themselves in favour of nature as to separate the Divine from it, regard nothing as sin, because all sin is against the Divine which they have separated and rejected; and those who in spirit regard nothing as sin, after death, when they become spirits, in bonds to hell, rush into wickedness according to the cupidities to which they have given rein.

351. Those who believe in a Divine operation in all the details of nature, are able to confirm themselves in favour of the Divine by very many things that they see in nature; and more successfully than those who confirm themselves in favour of nature. Those who confirm themselves in favour of the Divine, attend to the wonderful things that are conspicuous in the production both of vegetables and animals. They see *in the production of vegetables*, that out of a small seed cast into the ground a root goes forth; by the root comes a stem, and branches, leaves, flowers, fruits follow, ending in new seeds; just as if the seed knew the order of succession, or the process by which it is to renew itself. What rational man can think that the sun, which is pure fire, can know this thing, or can put it into its heat and its light to effect these results, and to form the wonderful things in plants, and intend use? No man of elevated rationality who sees and weighs these things, can do otherwise than think that they come from Him Who has infinite wisdom, in a word, from God. Those who acknowledge the Divine see this, and think thus, but those who do not acknowledge, do not see or think it, because they will not; and so they sink the rational into the sensual, which draws all its ideas from the lumen in which the senses of the body live, and confirms their fallacies. That sensual says to them, Do you not see the sun by its heat and light operating these things? What is that thing

which you do not see? Is it anything? Those who confirm themselves in favour of the Divine attend to the wonderful things which are conspicuous *in the production of animals*. To take the case of eggs alone. A chicken is latent there in its seed or initiament, with every requisite before it leaves the shell, and also with all the progression afterwards, until it becomes a fowl; a bird of the same form as its parent. And then attend to the form, which must astound any one who considers it deeply, seeing that in the smallest as in the largest of these living creatures, in the invisible as in the visible, there are organs of the senses,—of sight, smell, taste, touch; also organs of motion, muscles, for they fly and walk; and viscera around the hearts and lungs, which are set in action by brains. That even poor insects have such organisms is shown in works on their anatomy, and especially by Swammerdam, in his *BIBLIA NATURÆ*. Those who ascribe everything to nature, see all these things, but they only admit that they exist, and they say that nature produces them, and they say this because they have turned their minds away from thinking of the Divine. And when those who have averted themselves from thinking of the Divine see wonderful things in nature, they are not able to think rationally, still less spiritually, but they think sensually and materially; and then they think in nature from nature, and not above nature, just like those who are in hell, differing from beasts only in this, that they have the power of rationality, that is to say, they can understand, and therefore can think otherwise, if they choose.

352. Those who averted themselves from thinking of the Divine when they see the wonderful things in nature, and who thereby are become sensual, do not consider that the sight of the eye is so gross that it sees a number of little insects as one obscure object, when yet each one of these insects is organized to feel and to move, and is furnished therefore with fibres and vessels, and with little hearts, pulmonary pipes, minute viscera, and brains; and that these organs are woven out of the purest things in nature, and their tissues correspond to somewhat of a life, by which their very minutest parts are distinctly animated.

Since the sight of the eye is so gross, that many such creatures, with innumerable particulars in each, appear to it as one obscure speck, and yet those who are sensual think and judge out of that sight, it is clear how thickened their mind is, and what darkness they are in concerning spiritual things.

353. Every one who chooses may confirm himself in favour of the Divine from things visible in nature, and whoever thinks of God out of life does so confirm himself. For he sees the birds of the air, and notices that every species knows its food and where to find it, recognizes its kind by sound and sight, and which are its friends, and which its enemies among other kinds. Sees also that they mate, know connubial union, build artful nests in which they lay their eggs, sit upon these, know the time of hatching, bring forth their young brood, love them most tenderly, cherish them under their wings, bring food in their bills and feed them, until the young can provide for themselves, and repeating the same life, procreate a family in perpetuation of their kind. Every one who chooses to think of the divine influx through the spiritual world into the natural, may see that influx in these things; and can say in his heart if he will, Such sciences cannot flow into these creatures out of the sun through its rays of light; for the sun from which nature derives its origin and essence is pure fire, and therefore these rays of light are absolutely dead; and so he may conclude that such things come out of the influx of the divine wisdom into the ultimates of nature.

354. Every one may confirm himself in favour of the Divine from things visible in nature, if he considers the case of grubs and caterpillars; how these, moved by a certain delight of desire, long and aspire to a change of state; to put off their earthly state, and put on the likeness of a heavenly one; and with this view they creep into corners, and put themselves as it were into a womb in order to be born again, and there become chrysalises, aurelias, caterpillars, nymphs, and at length butterflies: and having undergone this metamorphosis, and each after its kind clothed with beautiful wings, they ascend into the

air as their heaven, and in sportive delight enact connubial rites, lay eggs, and provide themselves with a posterity; nourished meanwhile with pleasant and sweet food from the flowers. He who confirms himself in favour of the Divine from things visible in nature, cannot but see an image of the earthly state of man in these creatures as grubs, and an image of the heavenly state when they become butterflies. But those who confirm themselves in favour of nature, see the same things, but because they have in heart rejected the heavenly state of man, they call them mere instincts of nature.

355. Every one may confirm himself in favour of the Divine from things visible in nature, while he attends to the facts that are known of bees; that they have the skill to collect wax and suck honey from herbs and flowers, and to build cells like little houses, and set them in the form of a city with streets through which they come in and go out; that at long distances they smell the flowers and herbs from which they collect the wax for the houses and the honey for food, and laden with these, they fly back in a direct line to the hive. Thus they provide themselves with food and dwelling for the coming winter as if they foresaw and knew it. They also set over them a mistress or queen out of whom a posterity is to be propagated; and for her they build a palace above them, with guards about it; and she, when the time of bringing forth is at hand, goes attended by her guards from cell to cell, and lays her eggs, which a crowd of followers anoint all over to protect them from the air; and the new progeny springs from them. Afterwards when the progeny has arrived at maturity, and can repeat the life, it is driven from the home; and the swarm thus expelled first collects, and then in a body, to prevent dissociation of its band, flies away to look out for a domicile. About autumn also the useless bees, the drones, are led out, and deprived of their wings to prevent them from coming back and consuming the food for which they have not laboured. Not to mention other particulars. It may be seen from this history that the bees, for the use they perform to the human race, possess, out of an influx from the spiritual world,

a form of government like that which obtains with men on earth, yea, with the angels in heaven. Is there any man of unimpaired reason who does not see that such proceedings in these creatures are not from the natural world? What has that sun from which nature springs, in common with a government emulous of, and analogous to, the government of heaven? Out of these things and others strictly similar to them in the brute creation, the confessor and worshipper of nature confirms himself in favour of nature, while the confessor and worshipper of God confirms himself from the same things in favour of the Divine. The spiritual man sees spiritual things in them, and the natural man sees natural things in them. Each class according to his character. As regards myself, such things to me were testimonies of an influx of the spiritual into the natural; of the spiritual world into the natural world; of an influx from the divine wisdom of the Lord. And moreover weigh this question. Can you think analytically concerning any form of government, or concerning any civil law, or concerning any moral virtue, or concerning any spiritual truth, unless the Divine out of His wisdom flows in through the spiritual world? For myself I could not, and I cannot. For I have perceptibly and sensibly noticed that influx now for about nineteen years continually; wherefore I speak this as in witness here.

356. Can any natural thing have use for an end, and dispose uses into orders and into forms? None but a Wise one can do this; and no one but God, to Whom belongs infinite wisdom, can so ordinate and form the universe. Who else or What else can foresee and provide all those things that are for food and clothing for mankind, for food from the fruits of the earth and from animals, and for clothing from the same? It is one of many wonders, that a poor creature like the silk-worm should clothe both women and men, from queens and kings, to maid-servants and men-servants, in silk and magnificent attire; and that poor insects such as bees should supply wax for illumination, and lend splendour to temples and palaces. These and many other things are outstanding certifications that the Lord operates all

those things that exist in nature from Himself through the spiritual world.

357. To these things it has to be added that those who have confirmed themselves in favour of nature from the visible things of the world, until at last they became atheists, have been seen by me in the spiritual world; and in the spiritual light their understanding appeared open below, but closed above, because in thought they looked downwards to the earth, and not upward to heaven. Above the sensual, which is the bottom of the understanding, appeared the likeness of a veil: in some, flashing with hellish fire; in some black as it were soot; and in some livid as it were a corpse. Therefore let every one beware of confirmations for nature: let him confirm himself for the Divine; there is no lack of materials.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE.

PART I.

358. TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, WHICH ARE CALLED THE WILL AND THE UNDERSTANDING, HAVE BEEN CREATED AND FORMED BY THE LORD WITH MAN ; THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM. The divine love and the divine wisdom of God the Creator, Who is the Lord from eternity, and also the creation of the universe, have been treated of; something shall now be said concerning the creation of man. We read that man was created in the image of God according to His likeness (Genesis i. 26). The divine wisdom is there meant by the image of God, and the divine love by the likeness of God ; for wisdom is nothing else than the image of love, since love presents itself to be seen and known in wisdom ; and because it is seen and known there, wisdom is its image. Love also is the esse of life, and wisdom is the existere of life therefrom. The likeness and image of God appears perspicuously with the angels : for love from within shines out in their faces, and wisdom in their beauty ; and beauty is the form of their love. I have seen and I have known.

359. A man cannot be an image of God according to His likeness, unless God be in him, and from the innermost be his life. That God is in man, and from the innermost is his life, follows from the particulars shown above, nos. 4 to 6, that God alone is life, and that men and angels are recipients of life from Him. It is also known from the Word that God is in man, and that He makes His abode with him ; and because it is known

from the Word, it is usual for preachers to exhort their flocks to prepare themselves to receive God, that He may enter into them, and be in their hearts, that they may be His dwelling-place. The devout also say the same in their prayers, and some more openly so of the Holy Spirit, which they believe to be in them when they are in holy zeal, and think, speak and preach therefrom. That the Holy Spirit is the Lord, and not a separate person in the Godhead, was shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, nos. 51, 52, 53. For the Lord says, "*In that day ye shall know that ye are in me, and I in you,*" John xiv. 20 ; so also in chap. xv. 45 ; and chap. xvii. 23.

360. Now because the Lord is divine love and divine wisdom, and these two essentially are Himself, therefore in order that He may dwell in man, and give life to man, it is necessary that He should have created and formed in man receptacles and habitations for Himself, one for love, and another for wisdom. The will and the understanding are these receptacles and habitations with man ; the will is the receptacle and habitation of love, and the understanding is the receptacle and habitation of wisdom. That these two are the Lord's with man, and that all a man's life comes out of these two, will be seen in what follows.

361. That every man has these two, the will and the understanding, and that they are distinct from each other, as love and wisdom are distinct, is known and is not known in the world. It is known from common perception, and it is not known from thought, and still less from thought in detailed expression. Who does not know from common perception, that the will and the understanding are two distinct things with man ? Every one perceives this when he hears it, and persons say in conversation, "This man wills well, but does not understand well ; and the other understands well, but does not will well : I love him who understands well and wills well, but I do not love him who understands well and wills badly." But when the same person thinks of the will and understanding, he does not divide and distinguish the two, but confounds them, because his thought

then communicates with his bodily sight. If he writes he comprehends still less that the will and the understanding are two distinct things, because then his thought communicates with the sensual, which is the man's proprium. Hence it is that some persons can think well, and speak well, but cannot write well; this is a common case with the female sex. It is the same with many other things. Who has not known from common perception, that a man who leads a good life is saved, and that a man who leads a bad life is condemned? Also that a man who leads a good life comes among angels, and then sees, hears and speaks as a man? Also that a man who does what is just out of justice, and what is upright out of uprightness, has a conscience? But if he recedes from common perception, and submits these things to thought, then he does not know what conscience is; or that the soul can see, hear and speak as a man; or that the good of life is anything more than giving alms to the poor. And if you write these things from thought, you confirm them by appearances and fallacies, and by words of sound and not of substance. Hence it is that many of the learned who have thought much, and especially who have written much, have weakened and obscured their common perception, and indeed have destroyed it; and that the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. This common perception comes out of influx from heaven, and falls into thought and down to sight; but thought separated from common perception falls into imagination arising out of sight and out of proprium. You may have experience that this is so. Tell some truth to any one who is in common perception, and he will see it; tell him that we are, live and are moved, by God and in God, and he will see it; tell him that God dwells in love and in wisdom with man, and he will see it; tell him further that the will is the receptacle of love, and the understanding the receptacle of wisdom, and explain it a little, and he will see it; tell him that God is love itself and wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has

not thought from common perception, but from principles or from ideas caught through sight from the world: he will not see. Weigh afterwards which is the wiser.

362. THE WILL AND THE UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND THEREFORE IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT. These things shall be demonstrated in this order:—I. Love and wisdom, and therefore the will and the understanding, make the very life of man. II. The life of man is in the brains in its principles, and in the body in principiates. III. Such as the life is in the principles, such it is in the whole and in every part. IV. Through these principles the life is in the whole from every part, and in every part from the whole. V. Such as the love is, such is the wisdom, and therefore such is the man.

363. I. *Love and wisdom, and therefore the will and the understanding, make the very life of man.* Scarcely any one knows what life is. When a man thinks about life, it appears to be a floating somewhat without an idea attached to it. This is because it is not known that God alone is life, and that His life is divine love and divine wisdom. Hence it is plain that life with man is nothing else than this, and that in the degree in which he receives, life is with him. We know that heat and light proceed from the sun, and that all things in the universe are recipients, and that things grow warm and bright in the degree in which they receive. So also heat and light proceed from the sun where the Lord is, and the proceeding heat is love, and the proceeding light is wisdom, as shown in the Second Part. Out of these two things, therefore, which proceed from the Lord as a sun, life is. That love and wisdom from the Lord is life, may also appear from this, that man becomes torpid as love recedes from him, and becomes stupid as wisdom recedes from him, and if they receded altogether he would be extinct. There are several departments of love that have obtained other names because they are derivations;

such as affections, desires, appetites, and their pleasures and delights : and there are several departments of wisdom, as perception, reflection, recollection, thought, intention for an object : and there are several common to both love and wisdom, as consent, conclusion and determination to action, besides others : all these indeed are of both, but they are denominated from the more prevalent and immediate element of the two. From these two ultimately the sensations are derived ; namely, of sight, hearing, smell, taste and touch, with their delights and pleasures. It is of appearance that the eye sees ; but the understanding sees through the eye ; hence seeing is also predicated of the understanding. The appearance is that the ear hears ; but the understanding hears through the ear ; hence also hearing is predicated of attention and listening which are acts of the understanding. The appearance is that the nostrils smell, and that the tongue tastes ; but the understanding smells, and also tastes, by virtue of its perception ; and therefore also smelling and tasting are predicated of perception. And so in other cases. The sources of all these, both the former and the latter, are love and wisdom : from which it may appear that these two make the life of man.

364. Every one sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. The cause of this is that the will does nothing of itself, but acts through the understanding ; and also that when the love of the will passes into the wisdom of the understanding, it at first goes off into affection, and so passes on ; and affection is not perceived excepting by a certain pleasure of thinking, speaking and acting, to which attention is not paid. Nevertheless that this is from the love is evident, because every one wills what he loves, and does not will what he does not love.

365. II. *The life of man is in the brains in principles, and in the body in princiapiates.* In the principles it is in its primes, and in the princiapiates it is in the things produced and formed from the primes ; and by life in principles is meant the will and the understanding. These are the two which are in the brains

in their principles, and in the body in their principiates. That the principles or primes of life are in the brains, is manifest:—

I. From conscious sense; for when a man exerts the mind and thinks, he perceives that he thinks in the brain; he draws in as it were the sight of the eye, and keeps the forehead on the stretch, and perceives that there is speculation within, most of all inside the forehead, and somewhat above it. II. From the formation of man in the womb, for the brain or head comes the first, and for a long time afterwards it is larger than the body. III. The head is above, and the body below; and it is according to order that superiors act upon inferiors, and not the converse. IV. When the brain is hurt in the womb, or injured by accidental wounding, or by disease, or by too great application, thought is overthrown, and sometimes the mind totters. V. All the external senses of the body, sight, hearing, smell, taste, together with the universal sense, namely touch, and moreover speech, are in the front part of the head which is called the face, and communicate immediately through fibres with the brains, and draw their sensitive and active life therefrom. VI. Hence it is that the affections which are of love appear in an effigy in the face, and that the thoughts which are of wisdom appear in a certain light in the eyes. VII. Anatomy also shows that all the fibres descend from the brains through the neck into the body, and that none ascend from the body through the neck into the brains: and where the fibres are in their principles and primes there the life is in its principles and primes. Will any one undertake to deny that where the origin of the fibres is there the origin of the life is? VIII. Ask any one who is in common perception whereabouts his thought is, or where he thinks, and he will answer that he thinks in his head. But afterwards take some other person who has assigned a seat to the soul, either in a particular gland, or in the heart, or elsewhere, and ask him where affection and thought lie in their prime seat, whether they are not in the brain? and he will answer, no; or that he does not know. The cause of his inscience you may see above, no. 361.

366. III. *Such as the life is in principles, such it is in the*

whole and in every part of it. That this may be perceived, we shall now mention where those principles in the brains are, and how they are derived. Anatomy plainly shews where the principles in the brains are: it shows that there are two brains, and that these are continued from the head into the spine of the back; and that they consist of two substances, a cortical substance and a medullary substance; and that the cortical substance consists of innumerable as it were glands, and the medullary substance of innumerable as it were fibres. Now because these glands are the heads of the fibrils, they are also their principles; the fibres begin from them, and then proceed, and successively confasciate into nerves, and the confasciations or nerves when made, descend to the organs of sense in the face, and to the organs of motion in the body, and form them: consult any anatomist, and you will be shown this. The cortical or glandular substance constitutes the surface of the cerebrum, and also the surface of the corpora striata which give origin to the medulla oblongata; and also constitutes the middle of the cerebellum, and the middle of the spinal marrow. But the medullary or fibrillary substance everywhere begins and proceeds from the cortical, and is the origin of the nerves, out of which all things of the body come. That this is the case we have ocular demonstration. Whoever is aware of these things, either from anatomical science, or from information supplied by anatomists, may see that the principles of life are in the same place as the beginnings of the fibres, and in no other, and that the fibres cannot proceed from themselves, but from those principles. These principles or beginnings which appear as glands are almost innumerable; the multitude of them may be compared to the multitude of the stars in the universe; and the multitude of the fibrils coming out of them may be compared to the multitude of rays going forth from the stars, and which carry their heat and light to the earth. The multitude of these glands may also be compared to the multitude of the angelic societies in the heavens, which also are innumerable, and in the same order, as it was told me, as the glands; and the multitude

of the fibrils going out from these glands may be compared to the spiritual truths and goods which in like manner flow down as rays from the angelic societies. Hence it is that a man is as it were a universe, and as it were a heaven, in a least form : as has been said and shown above in divers places. From these things it may appear, that such as the life is in principles, such it is in principiates ; or such as it is in its primes in the brains, such it is in their derivatives in the body.

367. IV. *The life through these principles is in the whole from every part, and in every part from the whole.* For the whole which is the brain and the body with it, originally consists of nothing else than fibres which proceed from their principles in the brains. It has no other origin ; this is evident from what was shown just above, no. 366. Hence the whole is from every part. Also the life through these principles is in every part from the whole, because the whole supplies each part with its task and requirement, and thereby makes it to be a part in the whole. In a word, the whole exists from the parts, and the parts subsist from the whole. The existence of such reciprocal communion, and of conjunction thereby, is evidenced by many things in the body. The like obtains there as in a city, commonwealth or kingdom ; the community exists from men who are its parts, and the parts or men subsist from the community. The same is also the case with everything that has any form ; most of all is it the case in man.

368. V. *Such as the love is, such is the wisdom, and therefore such is the man.* For the will and the understanding are such as the love and the wisdom are, the will being the receptacle of love, and the understanding, of wisdom, as was shown above ; and these two make the man and his character. Love is manifold ; so much so that its varieties are indefinitely great ; as may appear from the human race on the earths and in the heavens ; no one man and no one angel exists who is similar to another without any distinction. Love is what distinguishes for every man is his own love. It is supposed that wisdom distinguishes, but wisdom is from love ; it is the form of love : love

is the esse of life, and wisdom is the existere of life from that esse. It is believed in the world that the understanding makes the man ; but this is believed because the understanding can be elevated into the light of heaven, as was shown above, and thus a man may appear to be wise : but still so much of the understanding as climbs beyond the man, that is, so much as is not of the love, appears to be the man's, and hence it appears that the man is of a piece with it, but it is appearance. All *that* of the understanding which climbs beyond him belongs indeed to the love of knowing and of being wise, but not at the same time to the love of applying to life what he knows and is wise in. Wherefore this in the world either falls back in time, or lingers in the extreme boundaries of the memory ready to drop away ; for which reason it is separated after death, and no more remains than is in concord with the proper love of the spirit. Because the love makes the life of man, and so makes the man himself, all the societies of heaven, and all the angels in the societies, are ordained according to affections which come from love ; and no societies and no angels in a society according to aught of the understanding separated from the love. So likewise in the hells and their societies, but according to loves opposite to the heavenly loves. From these things it may appear, that such as the love is, such is the wisdom, and therefore such is the man.

369. It is indeed acknowledged that a man is such as his reigning love is, yet only such in mind and disposition, but not such in body, thus not wholly such. But it has been made known to me from much experience in the spiritual world, that from head to foot, that is, from the primes in the head to the ultimates in the body, a man is such as his love is. All in that world are forms of their own love, the angels forms of heavenly love, and the devils forms of hellish love ; the latter are deformed in face and in body, but the angels are beautiful in face and body. And when their love is attacked, their faces are changed, and if it is greatly attacked they wholly disappear. This is peculiar to that world. It happens because their bodies make one with their minds. The cause is plain from what was said

above, namely, that all things of the body are principiates, that is, woven by fibres out of principles which are receptacles of love and wisdom; and when the principles are such, the principiates cannot be different; wherefore whither the principles go the principiates follow; the two cannot be separated. Hence it is that he who elevates his mind to the Lord, is elevated whole to the Lord; and he who throws down his mind to hell, is thrown down thither whole. Wherefore the whole man, according to his life's love comes either into heaven or into hell. It is a word of angelic wisdom, that the mind of a man is a man, because God is a Man; and that the body is the external of the mind which feels and acts; and that thus they are one and not two.

370. It is to be observed that the very forms of the members, organs and viscera in man as regards their woofs and tissues, come out of fibres arising from their principles in the brains; but they are fixed by such substances and matters as there are in earths, and from earths in air and in ether. This is effected by means of the blood. Hence in order that all things of the body may preserve their formation, and thus be permanent in their functions, man requires to be nourished by material food, and to be continually redintegrated.

371. THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS. This shall be demonstrated in the following series:—I. All things of the mind are referrible to the will and the understanding, and all things of the body to the heart and the lungs. II. There is a correspondence of the will and the understanding with the heart and the lungs, and therefore a correspondence of all things of the mind with all things of the body. III. The will corresponds to the heart. IV. The understanding corresponds to the lungs. V. Many arcana concerning the will and the understanding, and also concerning love and wisdom, may be discovered through this correspondence. VI. The mind of man is his spirit, and the spirit is a man, and the body is the external through

which the mind or spirit feels and acts in its world. VII. The conjunction of the spirit of man with the body is through the correspondence of his will and understanding with his heart and lungs, and disjunction by non-correspondence.

372. I. *All things of the mind are referrible to the will and the understanding, and all things of the body to the heart and the lungs.* Nothing else is meant by the mind than the will and the understanding, which in their complex comprise all things that affect a man, and all which he thinks, thus all things of his affection and thought: those things that affect a man are of his will, and those things that a man thinks are of his understanding. It is well known that all things of a man's thought are referrible to his understanding, inasmuch as a man thinks from the understanding: but it is not equally known that all things of a man's affection are referrible to his will. The cause why this is not known is that when a man thinks he does not attend to the affection, but only to those things which he thinks. So when he hears a person speaking, he does not attend to the sound, but to the speech itself; when yet affection in thought is conditioned as sound in speech: wherefore the affection of the speaker is known from the sound, and his thought from the speech. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. Whosoever is not aware that affection is of the will, confounds affection with understanding; he says it is one thing with thought, but yet they are not one, though they act as one. That they are confounded is plain from the common saying, I think I shall do this; meaning, I will to do it. But that they are two, is also plain from a common saying, I will think of this: and when the person thinks of it, the affection of the will lies in the thought of the understanding, as sound lies in speech, as was said before. That all things of the body are referrible to the heart and the lungs, is known; but that there is a correspondence of the heart and the lungs with the will and the understanding, is not known. This subject will therefore be treated in what follows.

373. Since the will and the understanding are the receptacles of love and wisdom, therefore these two are organic forms, or forms organized out of the purest substances; for they must be such in order to be receptacles. It is no objection that their organization is not patent to the eye; it lies inside ocular vision even when exalted by microscopes. The smallest insects also lie inside vision, and they too have organs of sense and motion, for they feel, and walk and fly: and that they have brains, hearts, pulmonary pipes, and viscera, has been revealed by those who have carefully examined their anatomy under the microscope. Now since the little insects themselves are invisible, and still more so their component viscera; and as it is not denied that they are organized in every single particle, how then can it be said that the two receptacles of love and wisdom, the will and the understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act on what is not a subject, or on anything that does not exist substantially? How else can thought inhere, and how can any one speak from thought inherent in nothing? Is not the brain, where thought exists, full, and everything organized there? The organic forms therein appear even before the naked eye, and the receptacles of the will and understanding show forth in their 'principles in the cortical substance, where as it were little glands are conspicuous; respecting which subject see above, n. 366. I beseech you not to think of these things from an idea of vacuum: vacuum is nothing, and in nothing nothing happens, and from nothing nothing exists. Respecting the idea of vacuum see above, n. 82.

374. II. *There is a correspondence of the will and the understanding with the heart and the lungs, and therefore a correspondence of all things of the mind with all things of the body* This is new, and not known hitherto, because it has not been known what the spiritual is, and what the difference is between it and the natural; and therefore it has not been known what correspondence is; for there is a correspondence of spiritual things with natural, and through this a conjunction between these two orders. It is said that it has not been hitherto known what the spiritual

is, and what its correspondence is with the natural, and consequently what correspondence is; but still both could have been known. Who is not aware that affection and thought are spiritual, and therefore that all things of affection and thought are spiritual? Who is not aware that action and speech are natural, and therefore that all things of action and speech are natural? Who is not aware that affection and thought which are spiritual cause man to act and to speak? Who may not know on these grounds what the correspondence of spiritual things with natural is? Is it not thought that makes the tongue to speak, and affection together with thought that makes the body to act? There are two distinct things here. I can think and not speak, and I can will and not act. And it is known that the body does not think and does not will, but that thought falls into speech, and will into action. And does not affection shine forth out of the face, and present a type of itself there? Every one knows this. Is not affection regarded in itself spiritual, and are not the changes of the face, the looks as they are called, natural? Who might not conclude from this that there is correspondence, and hence that there is a correspondence of all things of the mind with all things of the body? And because all things of the mind are referrible to affection and thought, or what is the same thing to the will and the understanding, and all things of the body to the heart and the lungs, it might have been seen that there is a correspondence of the will with the heart and of the understanding with the lungs. Such things have not been known, although they could have been known, because man has become so external that he has chosen to acknowledge nothing except the natural. This has been the delight of his love, and therefore it has been the delight of his understanding; until it has become painful to him to elevate thought above the natural to any spiritual separate from the natural. And so of his natural love and its delight he could not do otherwise than think that the spiritual is a purer natural, and that correspondence is a somewhat flowing in by continuity. Yea the merely natural man cannot think of any thing separate from the natural; such thing

to him is nothing. Another cause why these things have not been first seen and then known hitherto is, that all things of religion, all spiritual things, have been removed from the view of man by the dogma, prevailing in the whole Christian World, that theological things, which are spiritual things, which councils and certain leaders have decreed, are to be blindly believed, because as they say they transcend the understanding. Whence some have supposed the spiritual to be like a bird which flies over the air in an ether to which the sight of the eye does not reach; when yet it is as a bird of paradise, which flies near the eye, and touches its pupil with its beautiful wings, and longs to be seen. By the sight of the eye we mean the intellectual sight.

375. The correspondence of the will and the understanding with the heart and the lungs cannot be confirmed in the abstract, or by rational things alone, but it may be confirmed by effects. The same remark applies to the causes of things, which may indeed be seen rationally, but not clearly excepting through effects; for the causes are in the effects, and make themselves visible through them. Until this happens the mind is not convinced concerning causes. The effects of the above correspondence will be delivered in the following pages. But lest any one thinking on this correspondence should fall into ideas taken from hypotheses about the soul, let him first read over carefully the propositions in the preceding article; and also in nos. 363, 364. *Love and wisdom, and therefore the will and the understanding, constitute the real life of man. The life of man is in the brains in principles, and in the body in principiates*, no. 365. *Such as the life is in principles, such it is in the whole and in every part*, no. 366. *The life through these principles is in the whole from every part, and in every part from the whole*, no. 367. *Such as the love is, such is the wisdom, and therefore such is the man*, no. 368.

376. Here for the sake of confirmation it is permitted to bring forward a representation of the correspondence of the will and the understanding with the heart and the lungs as seen in

heaven among the angels. They by a wonderful fluxion into gyres such as no words can express, formed the likeness of a heart and the likeness of lungs with all the interior contextures which are in them; and then were following the flux of heaven; for heaven presses amain into such forms by virtue of the influx of love and wisdom from the Lord. And so they represented the conjunction of the heart and the lungs, and also at the same time their correspondence with the love of the will and with the wisdom of the understanding. This correspondence and union they called the heavenly marriage. They said that in the whole body, and in its several members, organs and viscera, the same conditions occur as those shewn there in the heart and the lungs. And that where no heart and lungs act, and where each does not perform its reciprocations, no motion of life is possible from any voluntary principle, and no sense of life from any intellectual principle.

377. Since the correspondence of the heart and the lungs with the will and the understanding is treated of in what now follows; and since the correspondence of all things of the body, the members of the whole, the organs of the senses, and the viscera, is founded upon this correspondence; and since the correspondence of natural things with spiritual has been hitherto unknown, and yet is amply shown in two works, one of which treats of HEAVEN AND HELL, and the other, the ARCANÆ CŒLESTIA of the spiritual sense of the Word in Genesis and Exodus, I will here point out what is written and shown in those two works respecting correspondence. In the work on HEAVEN AND HELL. *The correspondence of all things of heaven with all things of man*, nos. 87 to 102. *The correspondence of all things of heaven with all things on earth*, nos. 103 to 115. In the ARCANÆ CŒLESTIA, the work on the spiritual sense of the Word in Genesis and Exodus. *The correspondence of the face and its expressions with the affections of the mind*, nos. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. *The correspondence of the body, its gestures and actions, with intellectual things and voluntary things*, nos. 2988, 3632, 4215.

The correspondence of the senses in general, nos. 4318 to 4330. The correspondence of the eyes and of sight, nos. 4403 to 4420. The correspondence of the nostrils and of smell, nos. 4624 to 4634. The correspondence of the ears and of hearing, nos. 4652 to 4660. The correspondence of the tongue and of taste, nos. 4791 to 4805. The correspondence of the hands, arms, shoulders and feet, nos. 4931 to 4953. The correspondence of the loins and organs of generation, nos. 5050 to 5062. The correspondence of the internal viscera, specially of the stomach, thymus gland, receptaculum chyli and lacteals, and of the mesentery, nos. 5171 to 5181, 5189. The correspondence of the spleen, n. 9698. The correspondence of the peritonæum, kidneys and bladder, nos. 5377 to 5385. The correspondence of the liver, and of the hepatic, cystic and pancreatic ducts, nos. 5183 to 5185. The correspondence of the intestines, nos. 5392 to 5395, 5379. The correspondence of the bones, nos. 5560 to 5564. The correspondence of the skin, nos. 5552 to 5559. The correspondence of heaven with man, nos. 911, 1900, 1982, 2996, 2998, 3624 to 3649, 3741 to 3745, 3884, 4051, 4279, 4423, 4524, 4525, 6013, 6057, 9279, 9632. All things which exist in the natural world and in its three kingdoms correspond to all things which appear in the spiritual world, nos. 1632, 1881, 2758, 2890 to 2893, 2897 to 3003, 3213 to 3227, 3483, 3624 to 3649, 4044, 4053, 4186, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. All things which appear in the heavens are correspondences, nos. 1521, 1532, 1619 to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213 to 3226, 3348, 3350, 3472 to 3485, 3748, 9481, 9570, 9576, 9577. The correspondence of the sense of the letter of the Word and of its spiritual sense is treated of in the ARCANÆ CÆLESTIA throughout, and on this subject see also the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, nos. 5 to 26, 27 to 65.

378. III. That *the will corresponds to the heart*, cannot so clearly appear as a proposition, as from the will viewed in effects, according to what was said above, no. 375. Simply stated it

is evidenced by this, that all the affections which are of the love induce changes in the iterate motions of the heart, as shewn by the pulse of the arteries, which act synchronously with the heart. The changes and iterate motions it undergoes according to the affections of love are innumerable. Those which are felt by the finger are few, the slow pulse and the quick pulse, the high or the low, the soft or the hard, the regular or the irregular, and so forth. But the heart also beats differently in joy and in sorrow, in tranquillity of mind and in violent passion, in fearlessness and in fear, in hot diseases and in cold, and so forth. Inasmuch as the motions of the heart, its systole and diastole, change and vary in this manner according to the affections of each man's love, therefore many of the ancients, and after them some of the moderns, have assigned the affections to the heart, and placed their domicile in it. Many phrases have arisen out of this in common speech. Thus we speak of a stout heart and a timid heart, of a joyful and a sad heart, of a soft and a hard heart, of a great and a little heart, of a whole heart and a broken heart, of a heart of flesh and a heart of stone. Also of being fat, soft, and meek in heart; and of giving the heart to a thing, of giving a single heart, of giving a new heart, of laying up in the heart, of receiving in the heart, of not gaining upon the heart, of hardening one's heart, of a friend at heart. Hence too the terms concord, discord, [in Latin] *vecordia*, and other similar expressions, which are meant of love and its affections. The Word speaks in the same way, because the Word is written by correspondences. Whether you say the love, or the will, it is the same, because the will is the receptacle of the love, as was explained above.

379. It is known that vital heat exists in man and in every living creature; but the origin of it is not known. The authorities speak of it from conjecture. Those who know nothing of the correspondence of natural things with spiritual, have ascribed its origin either to the heat of the sun, or to the activity of parts, or to life itself; but as they have not known what life is, they have rested in phraseology. But he who is

aware that there is a correspondence of the love and its affections with the heart and its derivations, is able to know that love is the origin of vital heat. For love proceeds as heat from the spiritual sun where the Lord is, and also is felt as heat by the angels. This spiritual heat which in its essence is love is what inflows by correspondence into the heart and its blood, and puts heat into it, and at the same time makes it live. That a man grows hot, and as it were is fired, according to his love and the degree of it, and grows torpid and cold according to its decrease, is known, for it is felt and seen; it is felt in the heat of the whole body, and seen in the redness of the face; and, on the other hand, its extinction is felt in the coldness of the body and seen in the pallor of the face. Because love is the life of man, therefore the heart is the first thing and the last thing [the prime and the ultimate] of his life. Again because love is the life of man, and the soul transacts its life in the body through the blood, therefore the blood, in the Word, is called the soul, Gen. ix. 4; Levit. xvii. 14. What is meant by soul in various senses will be shewn in what follows.

380. Moreover the blood is red from the correspondence of the heart and the blood with love and its affections. In the spiritual world there are all kinds of colours. Red and white are the fundamentals of these; and the rest derive their varieties from them; and also from their opposites which are fiery-dusky-ness and black. Red there corresponds to love and white to wisdom. Red corresponds to love because it derives its origin from the fire of the sun of that world, and white corresponds to wisdom because it derives its origin from the light of the same sun. And because of the correspondence of love with the heart, the blood cannot do otherwise than redden, and indicate its origin. Hence it is that in the heavens where love to the Lord reigns, the light is flamy, and the angels are clothed in purple garments; and in the heavens where wisdom reigns, the light is white, and the angels are clothed in white linen garments.

381. The heavens are distinguished into two kingdoms, the

celestial kingdom and the spiritual; love to the Lord reigns in the celestial kingdom, and wisdom out of that love reigns in the spiritual kingdom. The kingdom where love reigns is called the cardiac of heaven, and the kingdom where wisdom reigns is called the pulmonic of heaven. Let it be known that the universal angelic heaven in its complex represents one man, and before the Lord appears as one man; wherefore its heart makes one kingdom, and its lungs make another kingdom. For there is a cardiac and pulmonic motion in general in the whole heaven, and thence in particular in each angel; and the general cardiac and pulmonic motion is from the Lord alone, because love and wisdom are from Him alone. For in the sun where the Lord is and which is from the Lord, there are those two motions, and therefore also in the angelic heaven and in the universe. Abstract spaces, and consider omnipresence, and you will be confirmed that it is so. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, see the work on HEAVEN AND HELL, nos. 26 to 28. And that the universal angelic heaven in the complex represents one man, nos. 59 to 87.

382. IV. *The understanding corresponds to the lungs.* This follows from what has been said concerning the correspondence of the will with the heart. There are two things which reign in the spiritual man or in the mind, the will and the understanding, and there are two things which reign in the natural man or in the body, the heart and the lungs: and there is correspondence of all things of the mind with all things of the body, as was said above: hence it follows that as the will corresponds to the heart, so the understanding corresponds to the lungs. Every one also may remark in himself, both from his thought, and from his speech, that the understanding corresponds to the lungs. *From thought.* It is not possible for any one to think unless the pulmonary breathing concurs and concords; and therefore when a man thinks tacitly he breathes tacitly; if he thinks deeply he breathes deeply; he draws up and lets go, compresses and elevates the lungs, according to the thought (thus according to

the influx of affection from love), slowly, quickly, eagerly, gently, intently. And if he hold the breath altogether, he cannot think, except in his spirit by its respiration, which is not manifestly apperceived. *From speech.* For not the least part of a word flows forth out of the mouth without the helping hand of the lungs; the sound which is articulated into words all exists from the lungs through the trachea and epiglottis; so that according to the inflation of those bellows, and the opening of the passage, speech is raised into shouting, and according to their contraction dies into whispers: and if the passage be closed speech ceases and thought with it.

383. Inasmuch as the understanding corresponds to the lungs, and therefore thought to the respiration of the lungs, so soul and spirit in the Word signify the understanding. As where it is said, "*Thou shalt love the Lord Thy God with all thy heart and with all thy soul,*" Matt. xxii. 37; and "*God will give a new heart and a new spirit,*" Ezek. xxxvi. 26; Psalm li. 10. That the heart signifies the love of the will was shown above, hence the soul and the spirit signify the wisdom of the understanding. That the spirit of God, also called the Holy Spirit, means the divine wisdom, and therefore the divine truth which is the light of men, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, nos. 50, 51. Hence it is that "*the Lord breathed on His disciples, and said, Receive ye the Holy Spirit,*" John xx. 22. Hence also it is said that "*Jehorah God breathed into the nostrils of Adam the breath of lives, and he became a living soul,*" Gen. ii. 7. And He said to the prophet, "*Prophesy upon the breath, and say unto the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live,*" Ezek. xxxvii. 9. And so in other places. Hence the Lord is called *the breath of the nostrils*, and *the way of the breath of life*. Because respiration passes through the nostrils, therefore perception is signified by them; and an intelligent person is said to be a man of sharp nostril [*acutæ naris*], and an unintelligent man to be of dull nostril [*obeseæ naris*]. From this ground also it is that

spirit or breath and wind, in the Hebrew, and in some other languages, are expressed by one word; for the word spirit derives its origin from breathing or animation, and therefore when a man dies it is said that he gives up the ghost or *anima*. And hence too men believe that spirit is wind or an airy somewhat of the same nature as the breath or halitus of the lungs; and that the soul is the same. From these things it may appear that to love God with the whole heart and the whole soul, is to love Him with all the love and with all the understanding; and that to give a new heart and a new spirit is to give a new will and a new understanding. Because spirit signifies understanding, therefore it is said of Bezaleel that he was "*filled with the spirit of wisdom, of intelligence and of knowledge*," Exod. xxxi. 3; and of Joshua that he was "*filled with the spirit of wisdom*," Deut. xxxiv. 9. And Nebuchadnezzar says of Daniel, that "*the excellent spirit of knowledge, of intelligence and of wisdom, was in him*," Dan. vi. 3. And it is said in Isaiah, "*they that erred in spirit shall have intelligence*," xxix. 24. So also in many other places.

384. Inasmuch as all things of the mind are referrible to the will and the understanding, and all things of the body to the heart and the lungs, therefore in the head there are two brains, and these are distinct from each other as the will and the understanding are distinct. The cerebellum is especially for the will, and the cerebrum is especially for the understanding. In like manner the heart and the lungs in the body are distinct from the rest of the organs there. The distinction is made by the diaphragm, and they are encompassed by a covering of their own, the pleura, and form that department of the body called the chest. In the other parts of the body, namely, the members, organs and viscera, the will and the understanding are conjoined, and hence these parts are in pairs; such is the case with the arms and the hands, the loins and the feet, the eyes, the nostrils; also inside the body with the kidneys, the ureters, the testicles; and the viscera which are not in pairs are divided into right and left sides. The brain itself is also divided into

two hemispheres, the heart itself into two ventricles, and the lungs themselves into two lobes ; and the right of these relates to the good of truth, and the left to the truth of good ; or what is the same thing, the right relates to the good of love from which the truth of wisdom comes, and the left to the truth of wisdom from the good of love. And because the conjunction of good and truth is reciprocal, and that conjunction makes the two as it were one, therefore also those pairs in man act together and conjointly in functions, motions, and senses.

385. V. *Many arcana concerning the will and the understanding, and also concerning love and wisdom, may be discovered through this correspondence.* In the world it is scarcely known what the will is and what the love is, seeing that man is not able to love and to will from love of himself in the same manner as he is able to understand and to think as of himself. A parallel case is that he cannot of himself act on the heart to make it move in the same manner as he can of himself act on the lungs to make them respire. Now because it is scarcely known in the world what the will and the love are, and on the other hand it is known what the heart and the lungs are ; for the two latter are objects of sight and can be examined, and have been examined and described by anatomists, whereas the will and the understanding are not objects of sight, and cannot be so examined ; therefore when it is known that they correspond, and by correspondence make one, many arcana concerning the will and the understanding may be discovered which cannot be detected otherwise ; as concerning the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will ; concerning the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love ; concerning the derivation of love into affections, and the consociation of affections, and their influx into perceptions and thoughts, and at length according to correspondence into the acts and into the senses of the body. These and many other arcana may both be discovered and demonstrated out of the conjunction of the heart and the lungs, and out of the influx of the

blood from the heart into the lungs, and reciprocally from the lungs into the heart; and then through the arteries into all the members, organs and viscera of the body.

386. VI. *The mind of man is his spirit, and the spirit is a man, and the body is the external through which the mind or spirit feels and acts in its world.* That the mind of man is his spirit, and that the spirit is a man, can hardly enter the faith of those who have always thought that the spirit is wind, and that the soul is an ethereal somewhat of the same nature as the breath or halitus expired from the lungs; for they say, How can a spirit be a man, when it is a spirit—a breath; and how can the soul be a man, when it is a soul, an *anima*? They think in the same way of God because He is called a Spirit. They have drawn this idea of the spirit and the soul from the circumstance, that spirit and wind in some languages are expressed by one word; and from this, that when a man dies, he is said to give up the ghost, spirit or *anima*; and that life returns after suffocation or swooning when the spirit or breath of the lungs comes back. Now because in these cases they apperceive nothing beyond wind and air, they judge from the eye and bodily sense that the spirit and soul of a man after death is not a man. From this corporeal judgment concerning the spirit and soul various hypotheses have arisen, and these have given birth to a belief that a man does not become a man until the day of the last judgment, and that in the mean time he bides somewhere or other, and awaits reunion, according to what was shewn in the CONTINUATION CONCERNING THE LAST JUDGMENT, nos. 32 to 38. Since the mind of a man is his spirit, therefore the angels who are also spirits are called minds.

387. The mind of a man is his spirit, and the spirit is a man, because the mind means all things of the will and the understanding of the man, and these things are in principles in the brains and in principiates in the body; therefore they are all the things of the man regarded as to their forms. And this being the case therefore the mind, that is the will and the understanding, commands the body and all its parts at

pleasure. Does not the body act out whatever the mind thinks and wills? The mind rules the ear to hear, and aims the eye to see; the mind moves the tongue and the lips to speak: it sets the hands and fingers to do whatever it pleases; and the feet to walk whither it will. Is the body any thing else then but the obedience of its mind? Can the body be this unless the mind in its principiates be in the body? Is it congruous with reason to think that the body out of obedience *does* because the mind so wills? In this case they would be two, the one above and the other below, and the one must command and the other must obey. Since this is in no way congruous with reason, it follows, that the life of man is in principles in the brains, and in principiates in the body, according to what was said above n. 365; also that such as the life is in principles, such it is in the whole and in every part, no. 366; and that the life through those principles is in the whole from every part, and in every part from the whole, n. 367. That all things of the mind are referrible to the will and the understanding, and that the will and the understanding are the receptacles of love and wisdom from the Lord, and that these two make the life of man, has been shown in the preceding pages.

388. From the things now said it may also be seen that the mind of man is the man himself. For the first weft of the human form, or the human form itself with all and singular the things of it, comes out of the principles continued from the brain through the nerves; according to what was also shown above. This form it is into which man comes after death, and which is then called a spirit and an angel, and which is in all perfection a man, but a spiritual man. The material form which has been added and superinduced in the world, is not a human form of itself, but by virtue of that [spiritual form]: and is added and superinduced in order that man may be able to do uses in the natural world; and also that he may draw with him out of the purer substances of the world a certain fixed continent of spiritual things, and thus continue and perpetuate life. It is a word of angelic wisdom, that the mind of man not only in

general, but also in every particular, is in perpetual effort into the human form, because God is a Man.

389. That a man may be a man, no part can possibly be wanting either in the head or in the body that exists in perfect man; for there is nothing there that does not enter into that form, and make it. For it is the form of love and wisdom, which viewed in itself is divine. All the determinations of love and wisdom are in it; which are infinite in God-Man, but finite in His image, in man, angel, and spirit. If any part that exists in man were absent somewhat of determination by love and wisdom corresponding to it would be absent, somewhat through which the Lord might be with man from primes in ultimates, and of His divine love through His divine wisdom provide uses in the created world.

390. VII. *The conjunction of the spirit of man with the body is through the correspondence of his will and understanding with his heart and lungs, and disjunction by non-correspondence.* As hitherto it has been unknown that the mind of man, by which is meant the will and the understanding, is his spirit, and that the spirit is a man: and as it has been unknown that the spirit of man has a pulse and a respiration equally with the body, so of course it could not be known that the pulse and the respiration of the spirit in man flow into the pulse and respiration of his body, and produce them. Seeing therefore that the spirit of man has a pulse and a respiration equally with the body, it follows that there is likewise a correspondence of the pulse and respiration of the spirit of man with the pulse and respiration of his body; for the mind as was said is his spirit: wherefore when the correspondence of these two motions ceases, a separation takes place which is death. Separation or death ensues when the body comes into such a state from any disease or accident, that it cannot act in unison with its spirit; for thus the correspondence perishes, and conjunction with the correspondence; not when the respiration alone ceases; but when the pulse of the heart ceases: for as long as the heart is moved so long love with its vital heat

remains, and conserves life ; as is evident in cases of swoon and suffocation, and also from the state of the life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit ; and when that correspondence ceases the life of the body ceases, and his spirit goes away and continues its life in the spiritual world, which is so similar to his life in the natural world that he does not know that he has deceased. The most are in the spiritual world from the body after a period of two days ; for I have spoken with some after two days.

391. That the spirit has a pulse and a respiration equally with the body of the man here, cannot be confirmed otherwise than by spirits and angels themselves when permission is granted to speak with them. This permission has been granted to me. And when they were questioned of this thing, they said that they are as much men as men in the world, and possess a body as well as they, but a spiritual body ; and that they also feel the beating of the heart in the chest, and the pulse of the arteries on the palm, equally with those who are men in the natural world : on this subject I have questioned many, and they all said alike. That the spirit of man respire in his body has been given me to know from my own experience. On one occasion the angels were permitted to draw my respiration, and to diminish it at pleasure, and at length to withdraw it, until only the respiration of my spirit remained, which I then perceived by sense. That the like was done to me when it was granted me to know the state of the dying, may be seen in the work on HEAVEN AND HELL, no. 449. Sometimes also I have been reduced to the respiration of my spirit alone, which I have then perceived by sense to be concordant with the common respiration of heaven. Many times also I have been in a similar state with the angels, and also elevated to them into heaven, and then I was in the spirit outside the body, and spoke with them with respiration like as in the world. From these and other living proofs it has been plain to me that the spirit of man respire not only in the body, but also after it has left the body ; and that the respiration of the spirit is so silent that it

is not perceived by man; and that it inflows into the manifest respiration of the body scarce otherwise than as cause inflows into effect, and as thought into the lungs and through the lungs into speech. From these things it is also patent that the conjunction of the spirit and the body with man, is through the correspondence of the cardiac motion and the pulmonic motion of the two respectively.

392. These two motions, the cardiac and the pulmonic, exist and persist, because the universal angelic heaven both in general and in particular is in these two motions of life. And the universal angelic heaven is in them, because the Lord from the sun, where He is, and which is from Him, pours them in. That sun acts these two motions from the Lord. And because all things of heaven and of the world depend on the Lord through that sun in such nexus born of form that they are a concatenated work from the prime to the ultimates, and because the life of love and wisdom is from Him, and all the forces of the universe are from life, it is plain that the origin is none other. It follows that the variation of these [motions] is according to the reception of love and wisdom.

393. More will be said of the correspondence of these motions in what follows; as what the nature of that correspondence is with those who respire with heaven, and what with those who respire with hell; also what it is with those who speak with heaven, and think with hell; thus what it is with hypocrites, flatterers, deceivers, and others.

394. ALL THE THINGS WHICH CAN BE KNOWN OF THE WILL AND THE UNDERSTANDING, OR OF LOVE AND WISDOM, THUS WHICH CAN BE KNOWN OF THE SOUL OF MAN, MAY BE KNOWN FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE UNDERSTANDING WITH THE LUNGS. Many men in the learned world have laboured hard in their examination of the soul; but because they knew nothing of the spiritual world, and nothing of man's state after death, they could do no more than build hypotheses, not respecting the nature of the soul, but

respecting its operation on the body : of the nature of the soul they could have no idea save as of a something most pure in the ether, and of the same ether as its continent. Here, however, they durst not say much for fear of attributing any natural property to the soul, being aware that the soul is spiritual. Now having so conceived the soul, and yet knowing that the soul operates on the body, and produces all things in it that have relation to its sense and motion ; therefore they laboured hard, as before observed, in examining the operation of the soul on the body, which some said was effected by influx, and some by harmony. But as this quest has discovered nothing in which the mind anxious to see real ground can acquiesce, therefore it has been granted to me to speak with angels, and through their wisdom to be enlightened on the subject. And this is the result,—that the soul of man which lives after death, is his spirit, and that it is a man in a perfect form ; and that the soul of this form is the will and the understanding ; and that the soul of these is love and wisdom from the Lord ; and that these two are the things which make the life of man, which is from the Lord alone ; and that the Lord, for the sake of His reception by man, makes it appear that life is as it were man's. But lest man claim life for himself as his own, and so withdraw himself from the reception of the Lord, even He has taught that the all of love which is called good, and the all of wisdom which is called truth, is from Him, and that nothing of these is from man ; and because these two are life, that the all of life which is life is from Him.

395. Since the soul in its very esse is love and wisdom, and these two are from the Lord with man, therefore with man two receptacles have been created which also are the dwellings of the Lord with man ; the one for love, and the other for wisdom ; that which is for love is named the will, and the other which is for wisdom is named the understanding. Now because love and wisdom in the Lord are distinctly one, (see above, nos. 17 to 22,) and the divine love is of His divine wisdom, and the divine wisdom is of His divine love, nos. 34 to 39, and because these in

like manner proceed from God-Man, that is, from the Lord, therefore these two receptacles and dwelling places in man, the will and the understanding, have been so created by the Lord, that they are distinctly two, but that still they make one in all operation and in all sensation, for the will and the understanding are not able to be separated there. But in order that man may be able to become a receptacle and a dwelling place, it has been enacted from the necessity of the end, that the intellect of man may be capable of being elevated above his own proper love into a certain light of wisdom in the love of which the man is not, and by it may be able to see and to be taught how he ought to live, in order that he may also come into that love, and so enjoy beatitude to eternity. Now because man has abused the faculty of elevating the understanding above his own proper love, he has therefore destroyed in himself that which might be the receptacle and habitation of the Lord, that is, of love and wisdom from the Lord, by making the will the habitation of the love of himself and the world, and the understanding the habitation of confirmations of those loves. From this ground it is that those two habitations, the will and the understanding, have become the habitations of infernal love, and by confirmations in support of such loves, of infernal thought, which in hell they repute as wisdom.

396. The reason why the love of self and the love of the world are infernal loves, and why man could come into them, and thus destroy the will and the understanding in himself, is, that the love of self and the love of the world are by creation heavenly, for they are the loves of the natural man serviceable to spiritual loves as foundations are serviceable to houses. For out of the love of self and the world man wishes well to his body; he wishes to be fed, to be clothed, to have a dwelling place, to take thought for the good of his house, to solicit employment for the sake of use, even to be honoured according to the dignity of the affairs which he administers, in the interest of obedience, and also to be delighted and refreshed by the pleasures of the world. But all these things for a certain end which must be a use. For

by these things he is in a state to serve the Lord, and to serve the neighbour. But when there is no love of serving the Lord and serving the neighbour, and only a love of serving himself at the expense of the world, then that love turns from heavenly to hellish, for it causes a man to sink his mind and his character in his proprium, which in itself is all that is evil.

397. Now lest a man through the understanding be in heaven, as he can be, and through the will in hell, and lest he have thus a divided mind, therefore after death all *that* of the understanding which is over and above his love-proprrium, is removed. Whence it comes that the will and the understanding with all men at length act in unison. With those who are in heaven the will loves good, and the understanding thinks truth; but with those who are in hell the will loves evil and the understanding thinks falsity. Man does the like in the world when he thinks out of his own spirit, which is the case when he is alone, notwithstanding that many do otherwise when they are in the body, which is the case when they are not alone. The reason why they then do otherwise is, that they raise their understandings above the love-proprrium of their will or of their spirit. These remarks are made in order that it may be known that the will and the understanding are two distinct things, and yet have been created to act as one, and that they are forced to act as one after death, if not before.

398. Now because love and wisdom, and therefore the will and the understanding, are what is called the soul, and in the following pages it has to be shown how the soul acts upon the body, and operates all things of it, and this may be known from the correspondence of the heart with the will, and of the lungs with the understanding, therefore the propositions which follow have been discovered by that correspondence. I. The love or will is the very life of man. II. The love or will presses continually into the human form, and into all the things which are of the human form. III. The love or will is not able to do anything through its human form apart from marriage with the wisdom or understanding. IV. The love or will prepares a

house or bridal bed for the future wife which is the wisdom or understanding. V. The love or will also prepares all the things in its human form, that it may be able to act conjointly with the wisdom or understanding. VI. After the nuptials, the first conjunction is through the affection of knowing, from which springs the affection of truth. VII. The second conjunction is through the affection of understanding, from which springs the perception of truth. VIII. The third conjunction is through the affection of seeing the truth, from which springs thought. IX. Through these three conjunctions the love or will is in its sensitive life and in its active life. X. The love or will introduces the wisdom or understanding into all the things of its house. XI. The love or will does nothing excepting in conjunction with it. XII. The love or will conjoins itself to the wisdom or understanding, and brings to pass that the wisdom or understanding is reciprocally conjoined. XIII. The wisdom or understanding, out of the potency given to it by the love or will, is able to be elevated, and to receive those things which are of light from heaven, and to perceive them. XIV. The love or will in like manner is able to be elevated, and to perceive those things which are of heat from heaven, if it loves its spouse in that degree. XV. Otherwise the love and will drags back the wisdom or understanding from its elevation, to act in unison with it. XVI. The love or will is purified by wisdom in the understanding if they are elevated together. XVII. The love or will is defiled in the understanding, and by it, if they are not elevated together. XVIII. The love purified by the wisdom in the understanding becomes spiritual and celestial. XIX. The love defiled in the understanding, and by it, becomes natural and sensual. XX. The faculty of understanding which is called rationality, and the faculty of acting which is called liberty, still remain. XXI. Spiritual and celestial love is love towards the neighbour and love to the Lord; and natural and sensual love is the love of the world and the love of self. XXII. The case is similar with charity and faith, and with their conjunction, as it is with the will and the understanding and with their conjunction.

399. I. *The love or will is the very life of man.* This follows from the correspondence of the heart with the will, see above nos. 378 to 381. For as the heart acts in the body, so the will acts in the mind. And as all things of the body depend upon the heart for existence and for motion, so all things of the mind depend upon the will for existence and for life. It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself (see above, nos. 1, 2, 3), and the love which is life itself is from the Lord alone. The ground whereby it may be known from the heart and its expansion into the body through the arteries and veins, that the love or will is the life of man, is, that those things which correspond to each other act similarly, with the distinction, that the one is natural and the other spiritual. How the heart acts in the body is plain from anatomy, which shews that all *that* lives, or is in the obedience of life, wherein the heart acts through the vessels emitted from itself, and that all *that* does not live wherein the heart through its vessels does not act. And, besides, the heart is the first and the last thing which acts in the body. That it is the first, is evident from the embryo, and that it is the last, is evident from the dying; and that it acts apart from the co-operation of the lungs, is evident from cases of suffocation, and of swooning. Hence it may be seen, that as the subsidiary life of the body depends on the heart alone, so in like manner the life of the mind depends on the will alone; and that the will lives when the thought ceases in like manner as the heart lives when the breathing ceases. This again is plain from embryos, from the dying, and from cases of suffocation and of swooning. From which things it follows that the love or will is the very life of man.

400. II. *The love or will presses continually into the human form, and into all the things which are of the human form.* This is plain from the correspondence of the heart with the will. For it is a known fact that all the things of the body are formed in the womb, and that they are formed through fibres from the brains, and through blood vessels out of the

heart, and that the contextures of all the organs and viscera are made out of these two: from which it is evident that all things of man exist out of the life of the will which is the love, by their principles, from the brains, through the fibres; and that all things of his body exist out of the heart through the arteries and veins. On these grounds it is very plain that the life, which is the love, and therefore the will, continually presses into the human form. And because the human form consists of all those things which there are in man, it follows that the love or will is in the continual effort and endeavour to form all those things. There is this effort and endeavour into the human form, because God is a Man, and the divine love and the divine wisdom is His life; from which the all of life proceeds. Any one may see, that if the life which is Very Man, did not act on that which in itself is not life, the formation of anything such as exists in man would be impossible; for thousands of thousands of things in man make one thing, and unanimously conspire to the image of the life from which they spring, to the end that man may be able to become His receptacle and habitation. From these things it may be seen that the love, and out of the love, the will, and out of the will, the heart, continually press into the human form.

401. III. *The love or will is not able to do anything through its human form apart from marriage with the wisdom or understanding.* This also is patent from the correspondence of the heart with the will. The embryo man lives in the heart, but not in the lungs. For at this time the blood does not flow in from the heart to the lungs to give him the power of respiring; but it flows through the foramen ovale into the left ventricle of the heart; wherefore the embryo cannot then move aught of the body, but lies enswathed, nor can it feel aught, for the organs of the senses are closed up. Similar is it with the love or will, from which however the embryo lives, but in obscurity, that is, apart from feeling and action. But as soon as ever the lungs are opened, which is the case after birth, he begins at once to feel and to act, and likewise to will and to think. From these things it may appear, that the love or will is not

able to do anything through its human form apart from marriage with the wisdom or understanding.

402. IV. *The love or will prepares a house or bridal bed for the future wife, which is the wisdom or understanding.* There is marriage of good and truth in the created universe and in all its parts; and this is the case because good is of love and truth is of wisdom, and these two are in the Lord, and out of Him all things have been created. How this marriage exists in man may be seen in a mirror in the conjunction of the heart with the lungs; for the heart corresponds to love or good, and the lungs to wisdom and truth; see above nos. 378 to 381, 382 to 384. How the love or will betroths the wisdom or understanding to itself, and afterwards marries or enters into as it were conjugal relation with the wisdom, may be seen from that conjunction. Love betroths wisdom to itself, in that it prepares a house or bridal bed for wisdom; and marries it, in that it conjoins wisdom to it by affections, and then works wisdom with it in that house. That this is so cannot be fully described excepting in spiritual language, because love and wisdom, and therefore the will and the understanding, are spiritual; and these things can indeed be delivered in natural language, but to obscure perception only, for lack of knowing what love is, what wisdom is, and what the affections of good are, and what the affections of wisdom, which are the affections of truth. But nevertheless the nature of the betrothal and the nature of the marriage of love with wisdom, or of the will with the understanding, may be seen by a parallelism, and this is furnished through their correspondence with the heart and the lungs. The case is similar with these as with those; so similar that there is no difference at all excepting that the one side is spiritual and the other natural. From the heart therefore and the lungs it appears, that the heart first forms the lungs, and afterwards conjoins itself with them; it forms the lungs in the embryo, and conjoins itself with them after birth. This the heart does in its house which is called the breast, where their tent of marriage is, separated from the other things of the body by the partition called the diaphragm, and by the covering

called the pleura. It is similar with the love and the wisdom, or with the will and the understanding.

403. V. *The love or will also prepares all the things in its human form, that it may be able to act conjointly with the wisdom or understanding.* The will and the understanding are mentioned, but it is to be carefully borne in mind that the Will is the whole man; for the will with the understanding is in principles in the brains, and in principiates in the body, and therefore in the whole and in every part, see above nos. 365, 366, 367. Hence it may appear, that the will is the whole man as to the very form, both the general form, and the particular form of all things; and that the understanding is its partner as the lungs are the partner of the heart. Beware of cherishing an idea of the will as something separate from the human form, for it is that same form. From this it may be seen, not only how the will prepares the bridal bed for the understanding, but also how it prepares all things in its house, which is the universal body, to enable it to act conjointly with the understanding. This end it prepares by this means,—that all and singular the things of the body are conjoined to the understanding as they are conjoined to the will; or that all and singular the things of the body are under obedience to the understanding as they are under obedience to the will. How all and singular the things of the body are prepared for conjunction with the understanding as they are prepared for conjunction with the will, cannot be seen, except as in a mirror or image through anatomical science in the body. This science explains the manner in which all things in the body are so connected, that when the lungs respire, all and singular the things in the whole body are actuated by the respiration of the lungs, and also at the same time by the pulse of the heart. Anatomy shows that the heart is conjoined to the lungs by the auricles, and that these are continued into the interiors of the lungs; also that all the viscera of the whole body are conjoined through ligaments to the chamber of the breast; and so conjoined that when the lungs respire, all and singular things in general and in particular receive something out of the respiratory motion.

Thus when the lungs rise and swell, the ribs expand the thorax, the pleura is dilated, and the diaphragm is stretched out wide, and with these all the lower departments of the body, which are connected through ligaments with them, receive some act through the pulmonic acts. I do not enter into further details, lest those who have no knowledge of anatomy, and are ignorant of its terms, should be landed in obscurity on the subject in hand. Only consult those who have knowledge and insight in the science, as to whether all things in the whole body, from the breast to the lowest part, be not so bound together, that when the lungs rise and swell through respiration, all and singular things are excited to action synchronous with the pulmonic act. From these things now it may plainly be seen what the special conjunction is which is prepared by the will for the understanding with all and singular the things of the human form. Only examine the connections well, and survey them with an anatomical eye, and afterwards, following the connections, consider their co-operation with the breathing lungs and with the heart, and then instead of the lungs think of the understanding, and instead of the heart think of the will, and you will see.

404. VI. *After the nuptials, the first conjunction is through the affection of knowing, from which springs the affection of truth.* The state of man after birth, from the state of ignorance to the state of intelligence, and from this to the state of wisdom, is here meant by nuptials. The first state, which is one of mere ignorance, is not here meant by nuptials, because at this time there is no thought from the understanding, but only an obscure affection on the part of the love or will. This state is initiatory to the nuptials. That in the second state, which belongs to man in childhood, the affection of knowing exists, is a plain experience. Through this the infant child learns to speak, and learns to read, and afterwards in succession learns such things as concern the understanding. That the love which is of the will brings this to pass, cannot be doubted; for unless the love or will did this, it would not happen. All who use reason in consulting experience acknowledge that the affection of knowing

belongs to every man after birth, and that by this affection he learns those things out of which the understanding is formed, increased and perfected by degrees. It is also plain that the affection of truth is from this source. For when out of the affection of knowing a man has become intelligent, he is not so much led by affection to know, as by affection to reason, and form such conclusions as are of his love, whether on economical, or civil, or moral subjects. When this affection is raised to spiritual things, it becomes the affection of spiritual truth. That its first principle or initiaement was the affection of knowing, may be seen from this, that the affection of truth is an exalted affection of knowing; for to be affected by truths, is the same thing as to wish out of affection to know them, and when they are found, to drink them in out of the joy of affection. VII. *The second conjunction is through the affection of understanding, from which springs the perception of truth.* This is patent to all who are willing to consider the subject from the ground of rational intuition. From rational intuition it is plain that the affection of truth and the perception of truth are two faculties of the understanding, which in some persons are coincident, and in others are not. They are coincident with those who wish to perceive truths with the understanding, and not with those who only wish to know truths. It is also plain that each person is in the perception of truth, just in so far as he is in the affection of understanding: for take away the affection of understanding truth, and there will be no perception of truth; and give the affection of understanding truth, and there will be perception of truth according to the degree of the affection of it. No man whose reason is sound is ever destitute of the perception of truth, so long as he has the affection of understanding truth. Every man has the faculty of understanding truth, which is called rationality, as was shown above. VIII. *The third conjunction is through the affection of seeing the truth, from which springs thought.* The affection of knowing truth is one thing, the affection of understanding it is another, and the affection of seeing it is a third; in other words, the affection of truth is one thing, the perception

of truth is another, and thought is another. These positions are seen but obscurely by those who are not able to perceive the operations of the mind distinctly, but clearly by those who are able. The reason of this obscurity with those who do not perceive the operations of the mind distinctly, is, that these faculties are present together in thought with those who are in the affection of truth and in the perception of truth, and when they are thus simultaneous they cannot be distinguished. A man is in manifest thought when his spirit thinks in the body, which is especially the case when he is in company with others; but when he is in the affection of understanding, and through this comes into the perception of truth, he is then in the thought of his spirit, which is meditation, which does indeed fall into the thought of the body, but the hidden thought; for he is above the bodily thought, and looks down on the thoughts which come out of the memory, using them either for conclusions or confirmations. But the real affection of truth is not apperceived otherwise than as a pressure of will out of some sense of the pleasurable which lies deep in meditation as its life, and is little attended to. From these things it may now appear, that these three, the affection of truth, the perception of truth, and thought, follow in order out of love, and that they exist nowhere but in the understanding. For when the love enters the understanding, which happens when the conjunction is accomplished, it first produces the affection of truth, afterwards the affection of understanding that which it knows, and at last the affection of seeing in the thought of the body that which it understands; for thought is nothing else than internal sight. The thought indeed which is of the natural mind exists in the first place; but thought out of the perception of truth which is out of the affection of truth, exists in the last place; this thought is the thought of wisdom, but the other is thought out of the memory through the sight of the natural mind. All the operations of the love or will extrinsic to the understanding are referrible to the affections of good, but not to the affections of truth.

405. That these three follow in order in the understanding

out of the love which is of the will, can indeed be comprehended by the rational man, but yet cannot be clearly seen so as to come home to positive belief. Now because by correspondence the love which is of the will acts in unison with the heart, and the wisdom which is of the understanding acts in unison with the lungs, as was shown above, therefore the positions in no. 404, concerning the affection of truth, the perception of truth, and thought, cannot be so clearly seen and confirmed anywhere as in the lungs and the fabric thereof; wherefore the lungs shall be briefly described. After birth the heart immits the blood into the lungs from its right ventricle; and after the transit emits it into its left ventricle; thus the heart opens the lungs. This the heart does through the pulmonary arteries and veins. The lungs have bronchial pipes which ramify, and at length end in air-cells, into which the lungs admit the air, and so respire. Around the bronchia and their ramifications there are also other arteries and veins named the bronchial, arising from the vena azygos or vena cava, and from the aorta. These arteries and veins are distinct from the pulmonary arteries and veins. From these things it is evident that the blood inflows into the lungs through two ways, and flows out from them through two ways. Hence it is that the lungs are able to respire non-synchronously with the heart: that the reciprocal movements of the heart and the reciprocal movements of the lungs do not act as one is well known. Now because there is a correspondence of the heart and the lungs with the will and the understanding, (as shown above,) and conjunction by correspondence is of such a nature that the one thing does as the other does, it may be seen from the influx of the blood from the heart into the lungs, how the will inflows into the understanding, and brings to pass those effects which were declared above (no. 404) relating to the affection and perception of truth, and relating to thought. The correspondence discovered this to me, and many other things belonging to the subject which cannot be described in a few words. Since the love or will corresponds to the heart, and the wisdom or understanding corresponds to the lungs, it follows,

that the blood vessels of the heart in the lungs correspond to the affections of truth, and that the ramifications of the bronchia of the lungs correspond to the perceptions and thoughts out of those affections. Whoever will trace all the textures of the lungs from these origins, and work the parallelism with the love of the will, and with the wisdom of the understanding, will be able to see in an image the things spoken of above, no. 404, and to attain to confirmed belief therein. But as the anatomical details concerning the heart and the lungs are only known to few, and confirming a thing by the unknown induces obscurity, therefore I forbear to demonstrate the parallelism in greater detail.

406. IX. *Through these three conjunctions the love or will is in its sensitive life and in its active life.* The love apart from the understanding, or the affection which is of the love apart from the thought which is of the understanding, can neither feel, nor act, in the body; because the love apart from the understanding is as it were blind, and affection apart from thought is as it were in darkness, for the understanding is the light by which the love sees. The wisdom of the understanding moreover is from the light which proceeds from the Lord as a sun. Since therefore the love of the will apart from the light of the understanding, does not see, and is blind, it follows that apart from the light of the understanding even the senses of the body would be in blindness and confusion, not only the sight and the hearing, but the other senses also. The other senses would be so, because all the perception of truth belongs to the love in the understanding, as was shown above; and all the senses of the body derive their perception from the perception of their mind. It is the same with every act of the body: for action out of love apart from understanding is like the action of a man in the night, when he does not know what he is doing; therefore in such action there could be nothing of intelligence and wisdom, and the act could not be called a living act; for action derives its essence from love, and its distinctive nature from intelligence. Besides, all the power of good is through truth, wherefore good acts in truth, and thus through it, and good is of the love, and truth is of the

understanding. From these things it may appear, that the love or will through these three conjunctions (see above, no. 404) is in its sensitive life and in its active life.

407. That this is so may be confirmed to the life out of the conjunction of the heart with the lungs, because such is the correspondence between the will and the heart, and between the understanding and the lungs, that what the love does with the understanding spiritually, that the heart does with the lungs naturally; hence the things said above may be seen as in an image presented to the eye. That man is in no sensitive life, and in no active life, while the heart and the lungs do not act simultaneously, is clear from the state of the embryo or infant in the womb, and from its state after birth. So long as man is an embryo in the womb, the lungs are closed, wherefore he has no feeling and no action, the organs of sense are occluded, the hands are bound, and the feet; but after birth the lungs are opened, and as they are opened so the man feels and acts; the lungs are opened through the blood immitted by the heart. That a man is neither in any sensitive life, nor in any active life, without the co-operation of the heart and the lungs, is also evidenced in swoons, where the heart alone acts, and not the lungs, for respiration is abolished for the time; in this case there is no sensation, and no action, as is well known. The same thing happens in cases of suffocation, whether it be by water, or by anything that stops the larynx, and closes the passage for the respiration of the lungs; the man then appears to be dead, he feels nothing and does nothing, and yet he is still alive in the heart, as is also well known; for he returns to both lives, the sensitive and the active, as soon as the obstruction to the lung is removed. The blood indeed in the meantime makes the circle through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and it is these last that give a man the power of breathing. It is a parallel case with the influx of love into the understanding.

408. X. *The love or will introduces the wisdom or understanding into all the things of its house.* The house of the love or

will means here the whole man as to all things which belong to his mind; and because these correspond to all things of the body, (as shown above,) therefore this house also means the whole man as to all things which belong to his body, all the members, organs and viscera. That the lungs are introduced into all these things in like manner as the understanding is introduced into all things of the mind, may appear from what was shown above, namely, That the love or will prepares a house or bridal bed for the future wife which is the wisdom or understanding, no. 402: and that the love or will prepares all the things in its human form, that is, in its house, to enable it to act conjointly with the wisdom or understanding, no. 403. From the particulars given under these two heads, it is plain that all and singular the things in the whole body are so connected through the ligaments emitted from the ribs, vertebræ, sternum, and diaphragm, and from the peritonæum which hangs on these supports, that when the lungs are respiring, all are drawn and borne in like manner into alternate actions. Also anatomy clearly shows that the alternate waves of respiration actually enter into the viscera to their very inmost recesses; for the ligaments above-mentioned cleave to and cohere with the sheaths of the viscera, and these enveloping sheaths dive to their innermost parts by exertions or prolongations of themselves, as do also the arteries and veins by ramifications. Hence it may appear that the respiration of the lungs is in plenary conjunction with the heart in all and singular the things of the body: and that the conjunction may be exact and complete, even the heart itself is in the pulmonic motion; for it lies in the bosom of the lungs, and it cleaves to them by the auricles, and reclines upon the diaphragm, by virtue of which its arteries again participate in the pulmonic motion. Moreover, the stomach is in the like conjunction by the connective coherence of its œsophagus with the trachæa. These anatomical facts are adduced in order that the nature of the conjunction of the love or will with the wisdom or understanding may be seen; also of the conjunction of both in consort with all things

of the mind: for the anatomical conjunction is the simile of the mental.

409. XI. *The love or will does nothing excepting in conjunction with the wisdom or understanding.* For as the love has no sensitive and no active life apart from the understanding; and as the love introduces the understanding into all the things of the mind, as was shown above, nos. 407, 408, it follows that the love or will does nothing excepting in conjunction with the understanding. For what is the meaning of acting from love without understanding? Such action can only be called irrational. The understanding instructs as to what shall be done, and how it shall be done. The love does not know this without the understanding. And therefore there is such marriage between the love and the understanding, that although they are two, they still act as one. There is a similar marriage between good and truth, for good is of the love, and truth is of the understanding. Such marriage there is in all the things of the universe which have been created by the Lord; their use has relation to good, and the form of the use to truth. From this marriage it is that in all and singular the things of the body there is a right side and a left side, and the right relates to the good from which truth proceeds, and the left relates to the truth from the good; thus to conjunction. Therefore it is that there are pairs in man. There are two brains, there are two hemispheres of the brain, there are two ventricles of the heart, there are two lobes of the lungs, there are two eyes, two ears, two nostrils, two arms, hands, loins, feet, kidneys, testicles, etc. And where the members are not in pairs, there is a right and a left side. These things are because good looks to truth that it may exist, and truth looks to good that it may be. It is the same in the angelic heavens, and in their several societies. More may be seen above on this subject, no. 401, where it is shown, that the love or will is not able to do anything through its human form apart from marriage with the wisdom or understanding. The conjunction of evil and falsity, which is opposed to the conjunction of good and truth, will be spoken of in another place.

410. XII. *The love or will conjoins itself to the wisdom or understanding, and brings to pass that the wisdom or understanding is reciprocally conjoined.* That the love or will conjoins itself to the wisdom or understanding is plain from their correspondence with the heart and the lungs. Anatomical experience teaches that the heart is already in the motion of its life when as yet the lungs are not in the motion of theirs. Experience teaches the like in cases of swooning, and of suffocation; also from the embryo in the womb, and from the chick in the egg. Anatomical experience also teaches, that the heart, while it is acting alone, forms the lungs, and so adapts them that it may be able to transact respiration in them; also that it so forms the other viscera and organs that in them it may be able to transact various uses; the organs of the face that it may be able to feel, the organs of motion that it may be able to act, and the remaining parts of the body that it may be able to show forth uses corresponding to the affections of love. The main conclusion here is, that as the heart produces such things for the sake of the various functions which it is to accomplish in the body, so the love in its receptacle which is called the will, produces similar things for the sake of the various affections that constitute its form; which, as was shown above, is the human form. Now because the first and the next affections of the love are the affection of knowing, the affection of understanding, and the affection of seeing that which it knows and understands, it follows, that the love forms the understanding for these affections, and that it comes actually into them when it begins to feel and to act, and when it begins to think. That the understanding contributes nothing to this result, is evident from the parallelism of the heart and the lungs, respecting which see above. From these things it may be seen, that the love or will conjoins itself to the wisdom or understanding, and that the wisdom or understanding does not conjoin itself to the love or will. And therefore it also appears that the knowledge which the love acquires to itself out of the affection of knowing, and the perception of truth which it acquires out of the affection

of understanding, and the thought which it acquires out of the affection of seeing that which it knows and understands, are not of the understanding, but are of the love. Thoughts, perceptions and therefore knowledges inflow indeed from the spiritual world ; but yet they are not received by the understanding, but by the love according to its affections in the understanding. It appears as if the understanding receives them and not the love or will ; but this is a fallacy. It appears also as if the understanding conjoins itself to the love or will, but this also is a fallacy : the love or will conjoins itself to the understanding, and brings about a reciprocal conjunction : this reciprocal conjunction comes out of the marriage of the love with it ; this brings to pass a conjunction as it were reciprocal from the life and therefore from the power of the love. The case is similar with the marriage of good and truth ; for good is of the love, and truth is of the understanding. Good does all things, and receives truth into its house, and conjoins itself with truth in so far as it is concordant. Good is also able to admit truths which are not concordant ; but it does this out of the affection of knowing, of understanding, and of thinking its own things, whilst it has not as yet determined itself to uses, which are its ends, and are called its goods. Reciprocal conjunction, namely of truth with good, there is absolutely none : the reciprocal conjunction that does take place comes out of the life of good. Hence it is that every man, and every spirit and angel, is regarded by the Lord according to his love or good, and no one according to his intellect or truth separated from love or good. For the life of a man is his love, as was shown above, and his life is qualified according as he has exalted his affections through truths ; that is, according as he has perfected his affections out of wisdom. For the affections of love are exalted and perfected through truths, thus through wisdom. And then the love acts conjointly with the wisdom, as it were from it ; but it acts from itself through the wisdom, as through its own form, which derives nothing at all from the understanding, but all from some determination of the love which is called an affection.

411. The love calls all those things its goods which favour it, and it calls all those things its truths which as means lead to the goods : and because these are means, they are loved and come to be of its affection, and thus they become affections in form ; wherefore truth is no other thing than the form of the affection which is of the love. The human form is no other thing than the form of all the affections of love ; beauty is its intelligence, which it procures for itself through truths, which it receives either by sight or by hearing external and internal. These are the things which the love disposes into the form of its affections, the forms of which exist in much variety ; but they all get a [family] likeness out of their common form, which is the human : all these forms to the love are beautiful and lovely, but the rest are ugly and unlovely. From these things it again appears that the love conjoins itself to the understanding, and not the converse, and that the reciprocal conjunction also is from the love. This is what is meant by the position, that the love or will brings it to pass that the wisdom or understanding is reciprocally conjoined.

412. These statements may be seen in an image and so confirmed, by the correspondence of the heart with the love and of the lungs with the understanding, concerning which see above ; for if the heart corresponds to the love, then its determinations, which are the arteries and veins, correspond to the affections, and in the lungs to the affections of truth : and because in the lungs there are also other vessels, namely the air vessels, through which the respiration is carried on, therefore these vessels correspond to perceptions. It is always to be remembered that the arteries and veins in the lungs are not affections, and that the respirations are not perceptions and thoughts, but that they are correspondences, for they act correspondently or synchronously. In like manner it is to be observed of the heart and the lungs, that they are not the love and the understanding, but that they are correspondences ; and because they are correspondences, the one thing may be seen in the other. Any one who is well acquainted with the anatomical fabric of the lungs, and collates it with the understanding, may see clearly that the understanding does

nothing of itself, does not perceive and does not think of itself, but does all from the affections which are of the love. These, in the understanding, are the affection of knowing, of understanding, and of seeing truth; which affections were treated of above. For all the states of the lungs depend on the blood from the heart, and from the vena cava and aorta; and the respirations which are performed in the bronchial ramifications, exist according to the state of these blood vessels; for if the influx of the blood ceases, the respiration ceases. Much more may still be discovered by collating the fabric of the lungs with the understanding to which it corresponds; but as anatomical science is known to few, and demonstrations or confirmations by things unknown place a subject in obscurity, therefore it is not well to say more on this theme. My knowledge of the fabric of the lungs fully convinced me, that the love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, to the end that love may have sensitive life and active life. But it is to be constantly borne in mind, that man has a twofold respiration; one the respiration of the spirit, and the other of the body; and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the vena cava and aorta. Moreover it is evident that thought produces respiration, and it is also evident that the affection which is of the love produces thought: for thought without affection is just like respiration without a heart, which is not a possible thing. Hence it is plain that the affection which is of the love conjoins itself to the thought which is of the understanding, as was said above, in like manner as the heart conjoins itself to the lungs.

413. XIII. *The wisdom or understanding, out of the potency given to it by the love or will, is able to be elevated, and to receive those things which are of light from heaven, and to perceive them.* That man is able to perceive the arcana of wisdom when he hears them, is shown above in many places. This is the faculty of rationality which every man has by creation.

Through this, which is the faculty of understanding things intimately, and of deciding what is just and right, and what is good and true, man is distinguished from the beasts. This therefore is meant when it is said, that the understanding can be elevated, and receive those things which are of light from heaven, and perceive them. That this is so, may also be seen in an image in the lungs, because the lungs correspond to the understanding. It may be seen from the cellular substance in the lungs, which consists of the bronchia continued down to the minutest follicles, which are the receptions of the air in the respirations: these are the things with which the thoughts make one by correspondence. This follicular substance is of such a character that it is able to be expanded and contracted in twofold states; in one state with the heart, and in the other almost separate from the heart. In the state together with the heart it is expanded and contracted through the pulmonary arteries and veins, which are from the heart alone; in the state almost separate from the heart, through the bronchial arteries and veins, which are from the vena cava and the aorta: these last vessels are external to the heart. This is the case in the lungs, because the understanding is able to be raised above the love-proprium, which corresponds to the heart, and to receive light from heaven: but still when the understanding is raised above the love-proprium, it does not recede from it, but draws out of it that which is called the affection of knowing and understanding, with a view to somewhat of honour, glory or gain in the world: this somewhat cleaves to every love as a surface, and on the surface the love is lucent from it; but with the wise it is translucent. These things are brought forward about the lungs, to confirm the position that the understanding is able to be elevated, and to receive and perceive those things which are of the light of heaven; for the correspondence is plenary. Out of that correspondence it is easy to see the lungs from the understanding, and the understanding from the lungs, and thus to see confirmation out of both together.

414. XIV. *The love or will in like manner is able to be elevated,*

and to receive those things which are of heat from heaven, if it loves wisdom, its spouse, in that degree. That the understanding can be elevated into the light of heaven, and drink wisdom out of it, is shown in the preceding article, and in many places above; and again that the love or will equally can be elevated, if it loves those things which are of the light of heaven, or which are of wisdom, is also shown in many places. But the love or will cannot be thus elevated through anything of honour, glory or gain as an end, but through the love of use, not so much for the sake of self, as for the sake of the neighbour; and because this love is given only by the Lord from heaven, and it is given by the Lord when man shuns evils as sins, therefore, through these means, the love or will is able to be elevated, and apart from these means it is not able. But the love or will is elevated into the heat of heaven, and the understanding into the light of heaven; and if both are elevated, a marriage of them takes place there, and it is called the heavenly marriage, because it is the marriage of heavenly love and of wisdom; wherefore it is said that the love also is elevated, if it loves wisdom, its consort, in that degree. Love towards the neighbour from the Lord is the love of wisdom, or the genuine love of the human understanding. This is like the case of light and heat in the world. There is light apart from heat, and there is light with heat; light is apart from heat in winter time and it is with heat in summer time; and when the heat is with the light, then all things flourish. The light with man corresponding to the light of winter is the wisdom without the love of it, and the light with man corresponding to the light of summer is the wisdom with the love of it.

415. This conjunction and disjunction of wisdom and love may be seen as it were effigied in the conjunction of the lungs with the heart. For the heart out of the blood emitted by it, is able to be conjoined to the clustering vesicles of the bronchia, and it is also able to be conjoined to them out of the blood emitted not by it, but by the vena cava and the aorta. Thereby the respiration of the body is capable of being separated from the respiration of the spirit. But when only the blood from the

heart acts, then the respirations are not able to be separated. Now because the thoughts by correspondence make one with the respirations, it is also plain from the twofold state of the lungs in respiration, that a man is able to think in one way, and of his thought to speak and act in one way, in company with others, and to think differently, and of his thought to speak and act differently, when he is not in that company, that is, when he is in no fear of loss of reputation. For he can then think and speak against God, the neighbour, the spiritual things of the Church, and against moral and civil laws: and he can also act against them, by stealing, by taking revenge, by blaspheming, by adultery. But in companies where he is afraid of losing his reputation, he is able to speak, preach and act just like a spiritual, moral and civil man. From these things it may be seen that the love or will as well as the understanding is able to be elevated, and to receive those things which are of the heat or love of heaven if only it loves wisdom in that degree; and that if it does not love wisdom it can as it were be separated.

416. XV. *Otherwise the love or will drags back the wisdom or understanding from its elevation, to act in unison with it.* There is natural love and there is spiritual love. The man who is in natural and at the same time in spiritual love, is a rational man; but he who is in natural love alone is able to think rationally just like a spiritual man, but yet he is not a rational man; for he raises up his understanding to the light of heaven, and thus to wisdom, but nevertheless those things which are of the wisdom or light of heaven, are not the objects of his love. His love indeed effects the raising, but from an affection of honour, glory and gain. But when he perceives that he does not get these things out of this elevation, which he does perceive when he thinks with himself from his natural love, then he does not love those things which are of the light of heaven or of wisdom; wherefore he then drags back the understanding from its altitude, that it may act in unison with himself. For example; when the understanding by reason of elevation is in wisdom, then the love sees what justice is, what

sincerity is, what chastity is, even what genuine love is. The natural love is able to see all this through its faculty of understanding and viewing things in the light of heaven; nay it is able to speak, preach and describe these things as at once moral and spiritual virtues. But when the understanding is not in elevation, then the love, if it is merely natural, does not see these virtues, but instead of justice it sees injustice, instead of sincerity frauds, instead of chastity licentiousness, and so forth. If it then remembers the things it spoke of when its understanding was in elevation, it can laugh at them, and consider only that they are serviceable for ensnaring other minds. From these things it may appear how it is to be understood, that the love, unless it loves wisdom its consort in that degree, drags her back from her elevation, to act in unison with itself. That the love is able to be elevated if it loves wisdom in that degree, may be seen above, no. 414.

417. Now because the love corresponds to the heart, and the understanding to the lungs, the aforesaid positions may be confirmed through their correspondence: as for instance, how the understanding is able to be elevated above the love-proprium into wisdom; and how the understanding is dragged back from the elevation by that love if it is merely natural. Man has a twofold respiration, one respiration of the body and another of the spirit. These two respirations are able to be separated and also to be conjoined. With merely natural men, especially with hypocrites, they are separated, but rarely with spiritual and sincere men. Wherefore the merely natural man and the hypocrite, with whom the understanding has been elevated, and in whose memory therefore many things which are of wisdom remain, can speak wisely in company out of thought by memory; but when he is not in company he does not think out of the memory, but out of his spirit, thus out of his love. He respire in like manner, inasmuch as thought and respiration act correspondently. That the fabric of the lungs is such, that they are able to respire by virtue of blood from the heart, and by virtue of blood from outside the heart, was shown above.

418. It is the common opinion that wisdom makes the man; and thus when people hear any one speaking and teaching wisely, they believe him to be wise; yea, he himself believes it at the time; because when he speaks and teaches in company, he thinks out of the memory, and if he is a merely natural man, out of the surface of his love, which is an affection of honour, glory and gain: but the same man when he is alone thinks from the more inward love of his spirit, and then not wisely, but sometimes insanely. From these things it may appear, that man is not to be judged of by wisdom of speech, but by his life; that is, not by wisdom of speech separate from life, but by wisdom of speech conjoined to life. By life is meant love: that the love is the life was shown above.

419. XVI. *The love or will is purified by the wisdom in the understanding if they are elevated together.* Man by birth loves nothing but himself and the world, for nothing else appears before his eyes, and therefore nothing else occupies his mind. This love is corporeal-natural, and may be called material love. Moreover this love has become impure by reason of its separation from heavenly love in parents. It cannot be separated from its impurity unless man have the faculty of raising the understanding into the light of heaven, and of seeing how he ought to live, in order that his love may be elevated together with the understanding into wisdom. Through the understanding, the love, that is, the man, sees what the evils are that pollute and defile the love; and he also sees, that if he shuns those evils as sins and abominates them, he then loves the things which are opposed to those evils; all of which are heavenly things. Then also he sees the means through which he is enabled to shun and abominate those evils as sins. This the love, that is, the man, sees, through the use of the faculty of raising his understanding into the light of heaven, from which wisdom issues. Then in so far as the love puts heaven in the first place, and the world in the second, and at the same time in so far as it puts the Lord in the first place and self in the second, in so far the love is purged of its

uncleannesses, and purified; that is, in so far it is raised into the heat of heaven, and conjoined to the light of heaven in which the understanding is; and a marriage is made, which is the marriage of good and truth, that is, of love and wisdom. Every man can comprehend in intellect, and rationally see, that in so far as he shuns and abominates theft and cheating, in so far he loves sincerity, rectitude and justice; that in so far as he shuns and abominates revenges and hatreds, in so far he loves the neighbour; and also that in so far as he shuns and abominates adulteries, in so far he loves chastity; and so forth. But hardly any one knows what of heaven and what of the Lord there is in sincerity, rectitude, justice, love towards the neighbour, chastity, and the rest of the affections of heavenly love, until he has removed their opposites. When he has removed the opposites, then he is in those affections, and out of them he recognizes and sees them. Until he does this there is as it were a veil interposed, which indeed transmits the light of heaven to the love, but because it does not love wisdom the spouse in that degree, it does not receive that light, but when the man returns from his elevation, probably contradicts and rebukes it; but still he comforts himself with the thought that the wisdom of his understanding will be serviceable as a means to honour, glory or gain. And then he puts himself and the world in the first place, and the Lord and heaven in the second; and what is put in the second place is loved only in so far as it serves; and if it does not serve it is flouted and rejected; at any rate after death if not before. From these things now the truth is evident, that the love or will is purified in the understanding if they are elevated together.

420. The same thing is effigied in the lungs, the arteries and veins of which correspond to the affections which are of the love, and the respirations of which correspond to the perceptions and the thoughts which are of the understanding; as was said above. That the blood of the heart purifies itself of undigested matters in the lungs, and also nourishes itself with profitable matters out of the air breathed in, is evident from much experi-

ence. *That the blood purifies itself of undigested matters in the lungs*, appears not only from the influent blood, which is venous, and therefore filled with the chyle collected from the food and drink, but also from the moisture of the outgoing breaths, and from their odour as perceived by other persons, as well as from the diminished quantity of blood flowing back into the left ventricle of the heart. *That the blood nourishes itself with profitable matters out of the air breathed in*, is evident from the immense volumes of odours and exhalations continually flowing forth from fields, gardens and woods; from the immense amount of salts of various kinds rising in company with water from the ground, and from rivers and lakes, and from the immense volume of exhalations and effluvia from human beings and animals, with which the air is impregnated. That these things flow into the lungs with the air they breathe, is undeniable; and as this is the case, it cannot be questioned that the blood attracts from their stores such things as are germane to it, and those things are germane which correspond to the affections of its love. Therefore it is that in the vesicles, or innermost recesses of the lungs, there are great multitudes of small veins with tiny mouths, which absorb what they want; and therefore the blood flowing back into the left ventricle of the heart is changed into arterial blood of brilliant hue. These facts prove that the blood purifies itself from heterogeneous things, and nourishes itself with homogeneous things. That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind, is not known hitherto, but it is very well known in the spiritual world; for the angels who are in the heavens are delighted only with the odours which correspond to the love of their wisdom; but the spirits in hell are delighted only with odours which correspond to a love opposed to wisdom; the latter odours are stench, but the former odours are perfumes. That men in the world impregnate their blood with similar things according to correspondence with the affections of their love, follows of consequence; for what the spirit of a man loves, his blood according to correspondence craves, and attracts

by respiration. Out of this correspondence it flows, that a man is purified as to his love if he loves wisdom, and that he is defiled if he does not love it. Moreover, all the purification of a man is effected through the truths which are of wisdom, and all the pollution of a man is effected through falsities opposed to the truths of wisdom.

421. XVII. *The love or will is defiled in the understanding, and by it, if they are not elevated together.* Because if the love be not elevated it remains impure, see above nos. 419, 420. And when it remains impure, it loves impure things, such as revenges, hatreds, frauds, blasphemies, adulteries; these are then its affections, which are called concupiscences; and it rejects those things which are of charity, of justice, of sincerity, of truth, and of chastity. The love is said to be defiled in the understanding, and by it; *in the understanding*, when the love is affected by those impure things; *by the understanding*, when the love brings it to pass that those things which are of wisdom become its servants, and still more when it perverts, falsifies and adulterates them. Respecting the state of the heart, or its blood in the lungs, corresponding to these things, there is no need to say more than was said above, no. 420; only that instead of the purification of the blood its defilement is effected; and instead of the nutrition of the blood by aromatic perfumes, its nutrition is by stenches; just as occurs in the opposite cases of heaven and of hell.

422. XVIII. *The love purified by the wisdom in the understanding becomes spiritual and celestial.* Man is born natural, but according as the understanding is raised into the light of heaven, and the love together with it is raised into the heat of heaven, he becomes spiritual and celestial; he becomes then as a garden of Eden, which is in vernal light and at the same time in vernal heat. The understanding does not become spiritual and celestial, but the love does; and when the love so becomes, it also makes its spouse the understanding spiritual and celestial. The love becomes spiritual and celestial out of a life according to the truths of wisdom which the understanding teaches and

sets forth. The love drinks these truths through its understanding and not by itself; for the love cannot elevate itself unless it is acquainted with truths, and it cannot be acquainted with these excepting through an elevated and enlightened understanding; and then in so far as it loves the truths by doing them, in so far it is elevated. It is one thing to understand, and it is another thing to will; and it is one thing to say and it is another thing to do. There are those who understand and speak the truths of wisdom, and yet neither will nor do them. When therefore the love does the truths of light which it understands and speaks, then it is elevated. That this is so a man may see from mere reason; for what is a man who understands and speaks the truths of wisdom while he lives against them, that is, while he wills and works against them? The love purified by the wisdom becomes spiritual and celestial, because man has the three degrees of life which are called natural, spiritual, and celestial, treated of in the Third Part of this Work; and man is able to be elevated from one degree into another. But he is not elevated by wisdom alone, but by a life according to wisdom, for a man's love is his life. Wherefore in as far as he lives according to wisdom, in so far he loves it; and he lives according to wisdom in so far as he purifies himself from uncleannesses which are sins; and he loves wisdom in so far as he does this.

423. That the love purified by the wisdom in the understanding becomes spiritual and celestial, cannot be seen as a proposition through the correspondence with the heart and the lungs, because no one is able to see the condition of the blood by which the lungs are kept in their special state of respiration. The blood may abound in uncleannesses, and yet be not distinguishable from clean blood. And the respiration of a merely natural man appears similar to the respiration of a spiritual man. But the difference is well diagnosed in heaven, for every one there respire according to the marriage of love and wisdom. Wherefore as the angels are recognized from that marriage, they are also recognized from respiration. For this cause it is that when any one who is not in that marriage comes into heaven,

he comes into anguish of bosom, and gasps and struggles to breathe like one in the agonies of death. Therefore also such persons throw themselves headlong thence, and never rest until they are with those who are in a respiration similar to their own ; for then through correspondence they are in a similar affection, and therefore in a similar thought. From these things it may appear, that with the spiritual man it is the purer blood, which is called by some the animal spirit, which is purified ; and that it is purified in proportion as the man is in the marriage of love and wisdom. It is this purer blood which proximately corresponds to that marriage, and because this blood inflows into the blood of the body, it follows that the latter blood is also purified through it. It is the contrary with those with whom the love is defiled in the understanding. But, as was said, no one is able to explore this through any experience of the blood, but he may explore it through the affections of the love, inasmuch as these correspond to the blood.

424. XIX. *The love defiled in the understanding and by it, becomes natural, sensual and corporeal.* Natural love separated from spiritual love is opposed to spiritual love ; because natural love is the love of self and the love of the world, and spiritual love is the love of the Lord and the love of the neighbour ; and the love of self and the world looks downwards and outwards, and the love of the Lord looks upwards and inwards. Wherefore when natural love has been separated from spiritual love, it cannot possibly be elevated from the proprium of the man, but is sunken in it, and in so far as it loves it, is glued to it. And then if the understanding ascends, and sees those things which are of wisdom out of the light of heaven, the love drags back the wisdom, and conjoins it to itself in its own proprium, and there either rejects those things which are of the wisdom, or falsifies them, or places them around it in order to speak them with a view to fame. Just as natural love has the power of ascending through degrees, and of becoming spiritual and celestial, so also it has the power of descending through degrees, and of becoming sensual and corporeal ; and it descends the

deeper in proportion as it loves dominion from no love of use, but from sole love of self. It is this love which is called the devil. Those who are in this love are able to speak and act in the same manner as those who are in spiritual love; but temporarily, either from the memory, or from the understanding elevated of itself into the light of heaven. Nevertheless those things which they say and do are comparatively as fruits appearing beautiful on the surface, but which are quite rotten within; or as almonds whose shells look sound, but all the almond is worm eaten. These things in the spiritual world are named phantasies, and the harlots who are there called sirens make beauty for themselves and seemly dresses out of them; but yet when the phantasy is removed the sirens appear as spectres; and they are like devils which make themselves angels of light. For when that corporeal love drags back its understanding from its height, which it does when the man is alone, and thinks from his love, then he thinks against God in favour of nature, against heaven in favour of the world, and against the truths and goods of the church in favour of the falsities and evils of hell; thus against wisdom. From these things it may be seen what those who are called corporeal men are. They are not corporeal as regards the understanding, but they are corporeal as regards the love; that is, they are not corporeal in understanding when they talk in company, but when they talk to themselves in spirit. And because they are so in spirit, therefore after death they become what are called corporeal spirits in both the love and the understanding. Then those who in the world have been in a supreme love of ruling from the love of self, and at the same time in a superior elevation of the understanding, appear in body like Egyptian mummies, and in mind gross and fatuous. Who in the world at the present day is aware that this love in itself is such? Nevertheless there does exist a love of ruling out of the love of use, but out of the love of use for the sake of the common good and not for the sake of self. Man, however, can with difficulty distinguish the one love from the other, but yet between them there is distinction as the distinction between

heaven and hell. The distinctions between these two loves of ruling may be seen in the work ON HEAVEN AND HELL, nos. 551 to 565.

425. XX. *The faculty of understanding which is called rationality, and the faculty of acting which is called liberty, still remain.* These two faculties which man possesses were treated of above, nos. 264 to 267. Man has these two faculties to enable him, being natural, to become spiritual, that is, to be regenerated. For as was said above, it is man's love which becomes spiritual, and is regenerated; and he cannot possibly become spiritual or be regenerated, unless by means of his understanding he knows what evil is, and what good is, and therefore what truth is, and what falsity is. When he knows these things, he is able to choose the one or the other. And if he chooses good, he can be informed by his understanding about the means by which he can come to good. All the means through which man is able to come to good are provided. To know and to understand these means is the part of RATIONALITY, and to will and to do them is the part of LIBERTY. Liberty also implies the willingness to know, to understand and to think these means. Those who believe by the doctrine of the church that spiritual or theological things transcend the understanding, and that therefore they are to be believed apart from the understanding, do not know anything of these faculties which are called rationality and liberty. They cannot possibly do other than deny the faculty which is called rationality. And those who believe by the doctrine of the church that no one is able to do good of himself, and that therefore no good must be done with a will for the sake of salvation, cannot possibly do otherwise than deny from a principle of religion both these faculties of which man is the possessor. Therefore also those who have confirmed themselves in these things, after death, according to their faith are deprived of both, and instead of the heavenly liberty in which they might have been, they are in hellish liberty, and instead of the angelic wisdom from rationality in which they might have been, they are in hellish

insanity. And what is wonderful, they acknowledge both these faculties as having place in doing evils, and in thinking falsities ; not knowing that the liberty of doing evils is slavery, and that the rationale of thinking falsities is irrational. But it is to be carefully borne in mind, that both these faculties, liberty and rationality, are not of man, but are of the Lord in man, and that they are not able to be appropriated to man as his ; also that they are not able to exist for man as his, but that they are continually of the Lord with him, and yet that they are never taken away from man. Because without them man cannot be saved, for without them he cannot be regenerated, as was said above. Wherefore man is instructed by the Church that he is not able to think truth from himself, or to do good from himself. But because man perceives no otherwise than that he thinks truth from himself, and does good from himself, it is plainly evident that he ought to believe that he thinks truth as from himself, and that he does good as from himself. For if he does not believe this, either he does not think truth, or do good, and so has no religion ; or he thinks truth and does good from himself, and in this case appropriates to himself that which is divine. That man ought to think truth and to do good as from himself, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end.

426. XXI. *Spiritual and celestial love is love towards the neighbour and love to the Lord ; and natural and sensual love is the love of the world and the love of self.* By love towards the neighbour is meant the love of uses, and by love to the Lord is meant the love of doing uses, as was shown before. These loves are spiritual and celestial, because loving uses, and doing them from the love of them, is separated from the love of the proprium of man. Whoso spiritually loves uses has no view to himself, but to others outside himself by whose good he is affected. The loves opposed to these are the loves of self and of the world, for these loves have no view to uses for the sake of others, but for the sake of self ; and those who act from this ground invert the divine order, and put themselves in the place

of the Lord, and the world in the place of heaven; hence it is that they look away from the Lord and from heaven, and to look away from them is to look to hell: more concerning these loves may be seen above, no. 424. But man does not feel and perceive the love of doing uses for the sake of uses, as he feels and perceives the love of doing uses for the sake of self; hence also he is not aware whilst he does the uses, whether he does them for the sake of the uses, or for the sake of self. But let him know that he does uses for the sake of uses in so far as he shuns evils; for in so far as he shuns evils, he does the uses not from himself, but from the Lord. Evil and good are opposed; wherefore in so far as any one is not in evil, in so far he is in good. No one is able to be in evil and in good at the same time, because no one can serve two masters at the same time. These things are said that it may be known, that although man by no sense perceives whether the uses which he does are for the sake of use, or whether they are for the sake of self, that is, whether the uses are spiritual, or whether they are merely natural, still he is able to know it by this test,—whether he considers evils to be sins or not: if he considers that they are sins, and on that account abstains from doing them, then the uses which he does are spiritual. And while he shuns sins with detestation, he also begins to have sensible perception of the love of uses for the sake of uses, and this from a spiritual enjoyment in them.

427. XXII. *The case is similar with charity and faith, and with their conjunction, as it is with the will and the understanding, and with their conjunction.* There are two loves according to which the heavens are distinguished, celestial love and spiritual love: celestial love is love to the Lord, and spiritual love is love towards the neighbour. These loves are distinguished by this, that celestial love is the love of good, and spiritual love is the love of truth; for those who are in celestial love do uses from the love of good, and those who are in spiritual love do uses from the love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love is with intelligence; for it is of wisdom to do good from good, and it is of intelligence

to do good from truth ; wherefore celestial love does good, and spiritual love does truth. The distinction between these two loves is not able to be described but by these things, that those who are in celestial love have wisdom written on their life, and not on memory, which is the reason why they do not talk of divine truths, but do them. But those who are in spiritual love have wisdom written on their memory, wherefore they talk of divine truths, and do them out of principles in the memory. Because those who are in celestial love have wisdom written on their life, therefore they at once perceive whether what they hear is true or not ; and when they are asked if it is true, they answer only that it is, or that it is not. These are they who are meant by the words of the Lord, " Let your communication be Yea, yea, and Nay, nay," Matt. v. 37. And as they are of this character, they are not willing to hear any thing of faith, saying, What is faith ? is it not wisdom ? and what is charity ? is it not to do ? And when it is told them that faith is believing what is not understood, they turn away, saying, This man raves. These are they who are in the third heaven, and who are the wisest of all. Such have those become in the world who have at once applied to life the divine things which they have heard, abominating evils as hellish, and adoring the Lord alone. These, because they are in innocence, appear to others as infants ; and because they speak nothing about the truths of wisdom, and nothing of loftiness lies in their discourse, they also appear simple. Nevertheless, when they hear any one speaking, out of the sound they perceive all things of his love, and out of the speech all things of his intelligence. These are they who are in the marriage of love and wisdom by the Lord ; and who represent the Cardiac of heaven mentioned above.

428. But those who are in spiritual love, which is love towards the neighbour, have not wisdom written on their life, but they have intelligence ; for it is of wisdom to do good from the affection of good, and it is of intelligence to do good from the affection of truth ; as was said above. Neither do these know what faith is. If faith is named they understand truth, and

when charity is named they understand the doing of truth : and when they are told that they must believe, they say it is empty talk, for who does not believe the truth ? They say this because they see the truth in the light of heaven ; wherefore believing what they do not see they call either simplicity or fatuity. These are they who make the Pulmonic of heaven, also mentioned above.

429. But those who are in natural spiritual love have neither wisdom nor intelligence written on their life, but they have somewhat of faith out of the Word, in so far as this somewhat is conjoined with charity. These, because they do not know what charity is, or whether faith be truth, are not able to be among those in the heavens who are in wisdom and in intelligence, but they are among those who are in science alone. Yet those of them who have shunned evils as sins, are in the ultimate heaven, and there in a light like the light of the moon by night. But those who have not confirmed themselves in faith in the unknown, and who at the same time have been in some affection of truth, are instructed by angels, and according to their reception of truths, and life in correspondence with them, are raised into the societies of those who are in spiritual love and therefore in intelligence : these become spiritual : the rest remain natural spiritual. On the other hand those who have lived in faith separated from charity, are removed, and sent away into deserts, because they are not in any good, thus not in any marriage of good and truth, in some marriage of which all are who are in the heavens.

430. All the things which have been said in this Part concerning love and wisdom, may be said of charity and faith, if by charity we understand spiritual love, and by faith the truth which produces intelligence. It is the same whether you speak of the will and the intellect, or of love and intelligence, since the will is the receptacle of love, and the intellect is the receptacle of intelligence.

431. To these things I will add this memorable thing. In heaven, all who do uses from the affection of use, by virtue

of the communion in which they are become wiser and happier than others. And to do uses among them there, is to act sincerely, uprightly, justly and faithfully in the work proper to the calling of each. This they call charity; and acts of adoration in worship they call signs of charity, and other things they call debts and kindnesses: saying that when any one does the duties of his own calling sincerely, uprightly, justly and faithfully, the Community subsists and persists in its good; and that this is to be in the Lord, because all that flows in from the Lord is use, and it flows in from the parts into the community, and from the community to the parts. The parts there are the angels, and the community is their society.

432. THE INITIAMENT OF MAN AS IT IS BY CONCEPTION. The initiament or primitive of man as it is in the womb after conception, no man can know, because it cannot be seen; and also it is of spiritual substance which does not fall into vision through natural light. Now because there are some in the world whose bent it is to explore even the Primitive of man, which is the seed from the father, by which conception is effected; and because many of these persons have fallen into the error of thinking that man is in his fulness from his first form, which is the beginning, and that then he is perfected by enlargement of growth; therefore it has been discovered to me what that inchoate or primal thing is in its form. It was discovered to me by the angels, to whom it was revealed by the Lord. They, because they had made it a subject of their wisdom, and it is the joy of their wisdom to communicate to others what they know, by permission presented the initial form of man in a type before my eyes in the light of heaven. Which was as follows. There was seen as it were a least image of a brain with a subtle delineation of somewhat of a face in front, with no appendage. This primitive in the upper convex or gibbous part was a compages of contiguous globules or spherules, and each spherule was compacted of others still more minute, and each of these in like manner of spherules most minute.

Thus it was of three degrees. In front, in the flat part, a kind of delineation appeared for a face. The gibbous part was covered round about with a most fine membrane or meninx, which was transparent. This gibbous part, which was a type of the brain in the least forms, was also divided into two as it were marriage beds, as the brain in the greatest forms is divided into two hemispheres; and it was told me that the right bed was the receptacle of love, and the left bed the receptacle of wisdom; and that by wonder-moving connections these were as it were consorts and intimates. Moreover it was shown in the light of heaven, which shone effulgent, that the compages of this little brain within, as to make and fluxion, was in the order and in the form of heaven, and that its outer compages was in opposition, contrary to that order and that form. After these things were seen and pointed out, the angels said, that the two internal degrees, which were in the order and in the form of heaven, were the receptacles of love and wisdom from the Lord; and that the exterior degree, which was in opposition, contrary to the order and the form of heaven, was the receptacle of hellish love and insanity; because man by hereditary fall is born into evils of every kind, and these evils reside there in the outermost things; and that from this fall there is no recovery, unless the higher degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord. And because love and wisdom is very man, for love and wisdom in its essence is the Lord, and this primitive of man is a receptacle, it therefore follows that in that primitive there is continual effort into the human form, which also it puts on successively.

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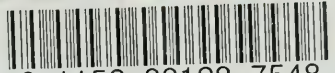
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